

Currents in Southern Baptist Life

By A. T. Robertson, LL.D.

BAPTISTS IN FLORIDA

This is the heyday for Florida. The recent cold waves have sent many prominent Northern Baptists to the land of flowers and summer sun. One of our leading dailies recently carried a pleasing picture of John D. Rockefeller, sr., chatting pleasantly with a group of women after church at Ormond Beach. It is beyond controversy that Northern Baptists have contributed enormously to the Baptist life in Florida. Most of them will be back in their respective homes before the Southern Baptist Convention meets in Jacksonville the middle of May. But at this season one is likely to meet almost any one in Florida. Virginia and Maryland have boasted of a two-foot snow, though the winter on the whole has not been very severe. Still influenza is more or less general among us, but of a mild type.

A GROWTH OF 250,000 IN A YEAR

The most gratifying item about Southern Baptist progress is the disclosure that during 1921 there were 250,000 baptisms. This rate of increase ought to grow larger each year. Some of us may live to see a million baptisms a year among Southern Baptists. All the more is this outcome likely as Baptists get over a certain reluctance and hesitancy concerning baptizing children. As a reaction against infant baptism may of our people really dislike to see a candidate for baptism under fifteen. In many cases the destiny of the child is fixed by habit by that time. But there is much to encourage us all as we contemplate the interest in Sunday school teaching and attendance and the fresh evangelistic zeal among our people. It is not sporadic, but general and apparently abiding.

THE MOBILE CONFERENCE

There are many conferences and teacher-training institutes in the South during the winter, but the one at Mobile, in the second week in February, calls for special remark. It was a Southwide conference for the organized class workers. Harry L. Strickland, of the Baptist Sunday School Board at Nashville, had the matter in charge. He is a live wire and puts a great deal of "pep" into all that he does. He had an inspiring program, and much good will grow out of the conference. Mr. Strickland regards the organized class as the best single agency for gathering in new material into Sunday school and church. He is correct in that view, provided the class is made subordinate to Sunday school and church and is not allowed to take the place of the church. In some cases that thing has happened, but it certainly is not necessary.

THE COLUMBIA CONFERENCE

The reactions of Southern Baptists to the important Columbia Conference, which has been so well presented in THE WATCHMAN-EXAMINER, have been excellent. The denominational papers have all spoken in an enthusiastic way about it. One feels that, as a result of it, Southern and Northern Baptists may come to understand each other better and to be able to work together with more intelligence and sympathy in the great forward movements of denominational life. At any rate that is the hope that one finds expressed at every turn.

ANTI-EVOLUTION AGITATION

Some considerable agitation has been going on in portions of the South against the teaching of Darwinian evolu-

tion in the schools, both Baptist and public. Much that is unwise has been said that need not be referred to here. It is largely a discussion about words which are variously interpreted and with not much basis of fact so far as shown thus far. One professor in Baylor University resigned under fire, and that is the one fact that has come to light in the matter. Atheistic evolution is disliked and dreaded by the Southern people generally, but the evolutionary process by which God has developed the universe, if a fact, is not denounced by the Baptist press as a whole. The mass of our papers seem quite willing to leave matters of science to the scientists, provided they do not become antagonistic to Christianity. Some few teachers have undoubtedly been guilty of this practise. Probably good in the end will come out of it all. Bills were introduced in the Kentucky legislature forbidding the teaching of evolution in the public schools in the State. The matter is still in debate at this writing, though the bills seem to be side-tracked for the present. There has apparently been more heat than light as is usually the case in sharp controversy and when the important terms are employed in different senses by the disputants.

THE RANGE OF THE HOME BOARD'S WORK

Several of the denominational papers have carried a discussion of the proper sphere of the work of the Home Mission Board, whether it should include the mountain schools, work among foreigners and the negroes. The conditions differ in each State while the resources of the States differ likewise. The relation of the State work to the Home Mission Board is also involved. The matter will undoubtedly be adjusted amicably and wisely at Jacksonville in May. There is a vast work in the Home Board to do.

BIRMINGHAM A BAPTIST CENTER

The growth of Birmingham as a center of Baptist enterprise and influence is noticeable. The Baptist Education Board was located there, and now has charge of the Ridgecrest Assembly, North Carolina, with Rev. A. R. Bond as secretary, succeeding Dr. L. T. Mays, who is now pastor at Greenville, Tennessee. Secretary W. C. James is making the work of the Board efficient. Now the Women's Missionary Union has its headquarters in Birmingham, after so many years of service in Baltimore. In Birmingham they are practically in the center of the territory of the Southern Baptist Convention. Miss Kathleen Mallory is the greatly beloved secretary. They are planning for larger activity than ever. Howard College, the Baptist State school, is also at Birmingham, full of hope and promise for the future under the leadership of President Dawson.

We turn from seeking thee afar

And in unwonted ways
To build from out our daily lives
The temples of thy praise.

And if thy casual comings, Lord,
To hearts of old were dear,
What joy shall dwell within the faith
That feels thee ever near!

Fears and Hopes of a Fundamentalist

By Dean J. F. Vichert

I am a fundamentalist. I make the statement here, first, because many things to the contrary have been laid to my charge in reports that have reached me; and second, because I feel that New York Baptists have a right to know what kind of man they have elected to the presidency of the Convention. I am a fundamentalist. With much that has emanated from interdenominational fundamentalist conventions I have no sympathy, but if to be in accord with the sane and moderate confession put forth by the pre-Convention conference at Des Moines is to be a fundamentalist, then I am such. The things therein affirmed, with some minor and negligible exceptions, I do most potently believe. Yet I have held aloof from the fundamentalist movement, and I have been suspicious of it.

My feeling and my attitude in this matter are shared, I am persuaded, by a large number of our people. They are apprehensive, as I am, with reference to the spirit and outcome of the movement. At the same time they believe as fully and as firmly as do the most ardent fundamentalists in the cardinal articles of our faith. It has occurred to me that if it could be made clear that some of the things which, in our minds at least, have been associated with the fundamentalist movement are no part of it, much would be gained, and we should be on the way to a unity of spirit and action which we do not now know. I wish to indicate some of them, and I am encouraged in my attempt and my hopes by a suggestive article which appeared in these columns some time ago, in which Dr. John Marvin Dean remonstrated with his brother fundamentalists over some things for which they were responsible, and which had excited suspicion and hostile criticism of the movement.

AS TO THE SECOND ADVENT

First, fundamentalism would gain in our confidence if it would clear itself of fanaticism and vagaries. These attach themselves particularly to the doctrine of the second advent. Who among us is not deluged with pamphlets which are occupied mainly with interpretations of Daniel and Revelation, with programs and with lurid descriptions of catastrophic events soon to occur? Practically all of these come from men who are aligned with the fundamentalists. Many among us who believe in the fact of our Lord's return would like to be assured that these schemes, theories, and, as they seem to us, fanciful interpretations, are no part of fundamentalism.

AS TO CRITICAL STUDY OF THE SCRIPTURES

Again, it would help some of us if we could know that fundamentalism is not opposed to careful, critical study of the Scriptures. With a scholarship destructive in its aims and skeptical in its conclusions, none of us would have any sympathy. But in recent times immense fields of knowledge from which light streams in upon the Scriptures have been opened before us. A sane, reverent, constructive scholarship has done much to help us into a better understanding and a higher appreciation of the Bible. This is reflected in the admirable article on that subject in these columns a few weeks ago by the late Dr. Strong, and indeed, in much of the work of our foremost theologians and Biblical scholars. Surely growing knowledge and increasing light in this field are to be welcomed, but the utterances of some fundamentalists concerning the Scriptures suggest a different attitude.

AS TO EDUCATION

In the next place, we should like to be assured that funda-

mentalism is not opposed to education. It has unfortunately given rise to the impression that it is hostile to modern learning. I refer not merely to its attacks upon our schools, but also to its general attitude, particularly with reference to the natural sciences. It is scarcely for the theologian to tell the scientist what he shall teach. Each is working in his own field and each is to report what he finds. In that way knowledge grows, and truth becomes more clear. If the scientist errs, correction will come, not from dogmatic theologians, but from the more careful observations of other scientists. We should like to be assured that fundamentalism is sympathetic with progress in knowledge and thought, and that it does not perpetuate the spirit which imprisoned Galileo, which assailed Newton, and which has steadily opposed every advance and affirmation of modern science.

AS TO SOCIAL SERVICE

Further, what of fundamentalism in relation to social service? What we ordinarily include under the term social service is described in the Des Moines confession as "the inevitable by-product of the gospel." That by-product, if it be called such, is too important to be ignored or denounced. Stress evangelism as we will, we cannot be oblivious to the social aims and effects of the gospel. Yet again and again I have listened to attacks upon social service by fundamentalists. I have even heard it affirmed by one of them that our efforts at social betterment were really hindering the progress of the gospel. That kind of thing creates a suspicion and a fear in the minds of many who believe that we ought to pray, "Thy will be done on earth as it is in heaven," and work for an answer to our prayer. Evangelism let us have by all means, but in addition, wise, diligent and constant endeavor to conserve and promote the by-product in the form of social effects.

AS TO DENOMINATIONAL ENTERPRISES

Once more, I am constrained to ask what fundamentalism intends denominationally? Is it loyal in spirit and endeavor? We all know that very much of the present opposition to our denominational policies comes from the fundamentalist group. I have now upon my desk a pamphlet written by a leading Baptist fundamentalist openly advocating a division among Northern Baptists. I have another article from a prominent fundamentalist, not a Baptist, urging and commending withdrawal of support from denominational mission boards and giving it to independent boards. Are these things characteristic of Baptist fundamentalism? If so, who do they mean for us denominationally? Do they not make our Baptist democracy unworkable?

AS TO LIBERTY OF CONSCIENCE

Finally, can we be assured that fundamentalism does not seek to fetter opinion? "Absolute liberty of conscience under Christ" is, according to Dr. Strong, the right of every Baptist. That cardinal Baptist principle rests upon the conviction that if we put the Bible into a man's hand, and the Holy Spirit in his heart, he will not go far astray. Does fundamentalism share that conviction? It has seemed to some of us that its dogmatic assertions, its violent denunciations, its striving for uniformity of belief, have breathed the spirit of Rome, rather than that of our Baptist freedom. I voice the deepest fear that some of us have entertained when I say that fundamentalism has seemed to jeopardize our spiritual heritage.

I have written frankly of things which have troubled me. I have written because I am, and want to remain, a fundamentalist, in the sense of holding true to the essentials of evangelical religion, and to our distinctive Baptist principles. That, I am sure, is the attitude of the great majority of our people, most of whom could subscribe either to the Des Moines confession or to one of the historic confessions whose substance it purports to give. To that extent, with

reasonable allowance for Baptist freedom of opinion, we can all be fundamentalists together. There we would like to stand, freed from distracting clamor, assured against the things that have excited our fears, and in brotherly concord, in fervent loyalty and in the unity of the Spirit address ourselves happily, enthusiastically, and unreservedly to the great things God has given us to do.

Colgate Theological Seminary.

The Spirit and Purpose of the Fundamentalists

By Frank M. Goodchild, D.D.

Dr. Vichert's article announces that he finds himself in substantial agreement with the fundamentalists in the confession of faith which they adopted last June at Des Moines. He admits that up to this time he has stood apart from them, and offers an explanation of his attitude. His reasons are given in a "series of suspicions" or a kind of bill of complaints against the fundamentalists. And to allay his fears and suspicions he makes a number of inquiries as to the spirit and purpose of the fundamentalists.

I do not profess in any way to be the spokesman for the great body of Baptist people who have been called fundamentalists. But I do know something of what they are thinking. I have been in their inner council chambers. And I am so assured of the sincerity of their devotion to Jesus Christ, of the scripturalness of their beliefs, of the rightness of their aims, and the reasonableness of their methods, as to have no hesitation in putting myself with them as one of them. Perhaps this is a sufficient warrant for my undertaking to answer the inquiries which Dr. Vichert makes. The inquiries are straightforward and in fraternal spirit. The answers should be equally candid and cordial.

A POSITIVE PROGRAM

Dr. Vichert is right in assuming that first and foremost fundamentalism stands for certain convictions of Christian truth. It is an organized protest against rationalism, a revolt against that disposition which denies that there is any authority over a man external to his own mind, or any revelation of truth except through science. The fundamentalists from the first have insisted that there ought to be a reasonable agreement among us as to what we believe. How can men walk together except they be agreed? And they have sought to bring about some simple but sufficient statement of faith that would show that as a denomination we are unswervingly loyal to God's Word. It has been no easy task. They have been denounced as creed-makers, as Roman inquisitors, and what not. Some denominational leaders have acted as though it was the sin of sins for a Baptist to set forth his faith in words that the world could read and understand. Those who passed through the meetings of the last two sessions of the Northern Baptist Convention do not need to have these things recalled to their minds. It must be admitted that recently there has been a great change. The Des Moines confession has been making its way. Approval of its simple, terse, and exceedingly significant statements has come in such volume from all sorts and conditions of Baptists as to lead one to believe that in violation of all the precedents of Baptist history we are finding ourselves unanimous. The only remaining ground of condemnation of "the little creed," as the Des Moines confession has been called, seems to be that on which many a lovely child has been repudiated, namely, contempt for its alleged lowly origin.

ACTIVITIES AND PROFESSIONS SHOULD BE CONSISTENT

Dr. Vichert's article assumes also that fundamentalism is more than an agreement on certain articles of faith. And he is right. Fundamentalism insists that our denominational life and our varied activities should be consistent with our professed faith. Emerson said, "What a man believes, he does." That is true. Our faith makes the program of our endeavor. So we have believed that our common faith is not a thing simply to be recited in our churches, but propagated in our missionary enterprises and maintained in our schools. And we have not been shaken in this conviction by any fear of changes in our faith. The facts of our faith we have regarded as unchanged from the day the Master ascended into heaven until now, and as certain not to change to the very end. We believe there is an everlasting gospel. We do not believe that truth is an uncertain and elusive thing, relative to its age, and in such a state of flux that "no man has a right to declare that he will believe to-morrow anything that he believes to-day." That may be entirely acceptable doctrine to some philosophers, but to the man who has preserved his sanity it is utter nonsense. To accept the notion that truth is so uncertain and shifting a thing that we never can be sure that we have it, is to abandon all hope of being able to solve any of the problems that confront us to-day. We believe that we have in our possession some of God's eternal truth, and out of that conviction have arisen the demands we have made, that the schools maintained by Baptist money shall not be used to support men who in their class rooms seek to subvert the Christian faith. It is a perfectly reasonable demand.

But our insistence upon it was not received kindly. It was regarded as an interference with academic freedom, as distrust of our Christian brethren, and the like. But happily there has been a change of attitude on this matter also since the Buffalo Convention. We need no better proof of this than the resolutions adopted a month ago by a representative body of Northern and Southern Baptists assembled at Columbia, Missouri, and the resolutions adopted less than a month ago by nearly sixty Baptist leaders and teachers and preachers gathered in Philadelphia. These resolutions in terms as clear and as positive as any the fundamentalists have ever used declare that our schools "must be held true to the Baptist message in order to claim our children, our money, and our prayers, and to render the best service to Christ and his kingdom." And they charge with "a distinct betrayal of trust" "any teacher who should exert his influence consciously or unconsciously anywhere in a Baptist school, in such a manner as to harm the religious life." It is gratifying to have these numerous assurances from such different sources that the fundamentalists have been exactly right in their main contentions.

AS TO THE SECOND ADVENT

1. Now having made it clear that within a year many who condemned us have come to our main positions, let me take up briefly the specific complaints that Dr. Vichert has made against us. He says, "Fundamentalism would gain in our confidence if it would clear itself of fanaticism and vagaries," particularly "concerning the second advent." That is not an intimation of a suspicion. It is a bald charge, a plain indictment. It may be met by a kindly but positive denial, an unhesitating plea of "not guilty." "Fanaticism and vagaries" concerning the second coming or anything else are no essential part of the fundamentals movement. It is not a "premillennialist" movement. It has been so described, and has been denounced for that reason, and that by men who, if they did not know that the description was not true, could have known if they had made a little investigation. And they ought in all honesty to have made the investigation. There are as varied views about the return of our Lord among fundamentalists as will be found among other bodies of Christian people. The thing upon which we insist concerning the second advent is that Christ will come back to the earth "according to his promise." We have nothing but his promise as a warrant for believing in his second coming, but we need nothing but that. When Jesus Christ promises we believe, and live in confident expectation of the fulfillment of the promise.

NOT PLEDGED TO SPECIAL INTERPRETATIONS

We are in no way pledged to special interpretations of the books of Daniel and Revelation, as Dr. Vichert seems to think. We esteem these books as part of God's Word. We are conscious that our Lord spoke of Daniel as a prophet. We know that the book bearing Daniel's name was a source of unspeakable comfort to God's ancient people in a time of national trial. And we are mindful that the book of Revelation has been a support and a stay to persecuted Christians in every age. But as a body fundamentalists are not committed to any particular interpretation of those books. It may be that the interpretations which Dr. Vichert calls "fanciful" come only from men associated with the fundamentalists. I have no means of testing that just now. I do not know the views of all my brethren on this matter. It never has come up in our gatherings. I do not know that my fundamentalist brethren know what my view of those books is. No one of them has ever asked me. But I do know that the views Dr. Vichert cites are in no way a part of the fundamentals movement, and the fundamentals movement should no more be held responsible for them than the Scotch church should be held responsible for the views of Dr. John Cumming, or the Baptists of New York State be held responsible for the views of William Miller.

But we do believe in the second coming. Christ promised it. His inspired apostles repeated his promise. That is sufficient for us. And when one of our teachers declares that "the second coming" is over; that the promise of it was fulfilled at Pentecost; and that Paul and Peter and James and John did not know it and were mistaken in bidding the Christians of their day to watch for his coming, then it must be confessed we sit up and take notice. And when other teachers declare that Christ did expect to return; that he said he would; but that he was simply involved in the notions that prevailed among the untutored people of his day; and he was mistaken; and that he never will come back—then we repudiate such teaching and declare that it is not Baptist doctrine, for Baptists in all ages have "looked for his coming" and have been among those who "love his appearing."

So we feel that we may say that fundamentalists are in

no way committed to vagaries concerning the second coming, nor to fanatical propaganda for any particular view of our Lord's return. We believe in the fact of his return. He promised it. His promise is sure. It is probable that our views of the Lord's return could be summed up by saying that "he is sure to come at some time, and liable to come at any time." It is doubtful whether any one doubts that this is the attitude encouraged by the New Testament.

NOT OPPOSED TO CRITICAL STUDY

2. Fundamentalism is not opposed to the most careful, most critical study of the Scriptures. But we do think that the study of God's Word, especially in our own colleges and theological seminaries should be reverent and Christian. We have no use for criticism whose evident purpose is destructive, and that leaves the impression on the student's mind that the Bible is nothing but a piece of human literature, and a bungled piece at that, very poorly put together. I am not speaking at random. I spent an hour some time ago in a class room in Old Testament. The whole hour was consumed by the professor in pointing out to the students microscopic and sometimes imaginary discrepancies in the historical narrative that was under their view. It left a most painful impression on my mind. When I expressed my disappointment to the professor in charge he declared that his effort was to show the students how unimportant the inaccuracies were. But none of the visitors got that impression, and that was not the impression made on the students by the term's work. I could not help contrasting the feelings with which I left the class room that day with the feeling that possessed me many a day in Crozer Seminary, more than thirty years ago, when after a lesson with Dr. George R. Bliss or Dr. Barnard C. Taylor in the Old Testament class room I felt as though I had been in the very presence of God, and I did not wish to talk, but just to steal away to my room and be quiet.

Not long ago I observed two students coming out of a New Testament class room in another seminary. They were speaking of the lesson just finished. Referring to our Lord one of them said to the other, "No doubt he was a great prophet, but a greater than he will arise." That is precisely what Theodore Parker taught. He said that "Jesus was but a partial revelation of God." But surely that is not the teaching you would expect in a professedly evangelical seminary. There we should expect it to be made clear that "In him dwells all the fulness of the Godhead bodily." Well, then, we may say that the fundamentalists welcome from every source all light that can be thrown upon the pages of God's Book, but they do not meekly accept as light the shadows that some seek to cast upon its pages.

NOT OPPOSED TO EDUCATION

3. Fundamentalism is not opposed to education. It believes in education. It supports education. It gives self-denyingly for it. It establishes schools. The schools that we have to-day, and in which as a denomination we take pride, were founded by people who held the same faith that the fundamentalists have recently tried to restate in simple terms. We regard them as our schools. That is why we seek to purge them of all suspicion of unchristian teaching. We would in no way limit the proper freedom of the teacher. But as Dr. Nicholas Murray Butler in his last report as president of Columbia University declared that it is unthinkable that a school should tolerate on its staff of teachers one whose teachings would subvert the school, so we cannot conceive any reason why a Christian college should support a teacher of science, or of anything else for that matter, who uses his class room as a place in which to speak slightly

of the Christian religion. We have no scheme of world-creation to advocate, but we have a right to insist and we do insist that no class room in a Christian college should seek to throw God out of his own universe. And we have a right also to repudiate any theory of the origin of man which denies that God made man in his own image. It may be, as Dr. Vichert says, that the theologian has no right to tell the scientist what he should teach, but the theologian, indeed any Christian, should have such a sense of the presence of God at all times as would make him instantly repudiate all teaching that denies God. It does not justify it that it is called scientific. There is such a thing to-day as "science falsely so-called."

But while fundamentalism supports education self-denyingly, it is unwilling to substitute education for evangelization. It will evangelize by means of education, but it will not educate except in order to evangelize. Education alone, we feel, has no power to regenerate. Bishop Colenso proved that long ago at Natal. I met many, many men in the Orient who had been educated in mission schools who yet were very orthodox Hindus, or devout Mohammedans, or faithful Buddhists. Education alone has not changed their hearts. The Duke of Wellington once said: "Education alone makes a man a clever devil." That delegate was right of whom Hugh Priece Hughes told us, who arose at the end of a great labor meeting in London and said, "As a remedy for our ills you say, 'Educate, educate, educate,' but I say, 'Regenerate, regenerate, regenerate!'" We believe in education, but we believe that the money given by our churches, should be used only to establish and maintain schools where the education is unmistakably Christian. And the Christian element in the education, we believe to be the part most worth while. Professor William Lyon Phelps, of Yale University, was right when he recently said, "A knowledge of the Bible without a college course is more valuable than a college course without the Bible."

NOT OPPOSED TO SOCIAL SERVICE

4. Nor is fundamentalism opposed to social service. We believe in it. Many of us are kept pretty busy doing it. Our confession of faith declares that it is an inevitable by-product of preaching the gospel. We do not believe that social service should be made a substitute for evangelization. It is by no means certain that making people more comfortable makes them better. No one could be more competent to speak upon this than Dr. Edward Judson. He gave himself unreservedly to social service. And yet several times I heard him say in public that he could not think of a single soul that had been brought to God by the institutional work of his church. The first time I heard him make the statement I could not believe my ears, and I arose and asked him if I had heard him correctly, and he sadly replied that I had. The order of the New Testament is first to improve the inside of a man, and then his outside conditions can be the more readily improved. And yet inevitably when we carry the saving message of Christ to men we carry also comfort for the distressed body and enlightenment for the groping mind. Again men can be saved only as individuals, but by multiplying the saved individuals we get a saved society, and that saved society we suppose all Christians work for and pray for. Certainly fundamentalists do, so far as I know them.

LOYAL TO THE DENOMINATION

5. Fundamentalists have a very positive denominational loyalty. They are as loyal as any other part of our denomination to the denomination's plans. But they are a bit jealous of the growing centralization of power, and they

deplore any loss of freedom in the united working of the churches in missionary endeavor. It may be as Dr. Vichert says, that "very much of the present opposition to our denominational policies comes from the fundamentalist group." But, if so, it is due to the fact that until recently under the ruling of the Board of Promotion we could not give our money according to our convictions, and many of our people were, and are still, so sure that false teaching is being given in our schools, that they could not conscientiously give or appeal to others to give Christian money unless they were assured that it would be used for education that was unquestionably Christian.

But it must be remembered that the fundamentalist group is a very great group, comprising a decided majority of the Convention's membership. And I venture to say that the gifts of the fundamentalists as a whole are not out of proportion to the gifts of other parts of the Convention. Comparing the churches that are led by conservative pastors who are either allied with the fundamentalists or in sympathy with them, and those led by professedly liberal pastors, we have no idea that the fundamentalists would be behind. They are constantly reproached as though they were delinquents. But I do not believe that the reproach is just. And, on the other hand, I happen to know that by no means all those who are liberal in their theology are liberal with their purses.

NOT ENDANGERING BAPTIST LIBERTY

6. Dr. Vichert fears that the fundamentalists are endangering Baptist liberty "by seeking to fetter opinion." Bless your heart, doctor, you never have been in an exclusively fundamental gathering. "You would know at once that you were among Baptists. You have no idea what a delightful variety of opinion there is among us. There are as many opinions as there are men. And you have no idea how happy we are in that condition. There is positively no possibility of men like the Fundamentalists 'fettering opinion.'" We are quite conscious that we are Baptists. We consider ourselves fighting for liberty, and not against it. We own no other authority but Christ's, but his authority over us is absolute. His will is our law and it is our delight as well. That will we find revealed in the New Testament, interpreted to us by the Holy Spirit. On that Book our Baptist forefathers took their stand. We see no reason to shift our position. And for the life of me I cannot see why Dr. Vichert and many others who think as he does, cannot take their stand with us. Why not?

Predigested Food

BY JOSEPH E. TRAVIS.

Predigested foods seem to be commercial fads. Magazines and newspapers are filled with advertisements setting forth their wonderful qualities. God gave men teeth and saliva and gastric juice and stomachs; and happy is the person who has been so bereft of all mechanical aids that these gifts have been retained in their first power. Predigested foods presuppose a deterioration of the digestive functions and predispose to their final decay.

There are many Christian people who seem to have the predigested food habit and carry it so far that they must have their spiritual food peptonized and predigested for them. Spiritual dyspepsies they become who can neither chew nor digest the strong meat of the Word, but must take at second hand that which someone else prepares for them. The type of believers Paul found at Berea were the best: "Searching daily in the Scriptures if these things were so."

Facts and Impressions

By R. M. West, D.D.

Facts in themselves are cold and unemotional. Impressions made by facts are generally warm and throbbing with emotion. A relatively unimportant fact may produce such emotional impressions that the whole stream of consciousness is choked by them, and action, consequently, is distorted.

It is always difficult so to present facts that the actions of men will be consistent with and proportional to them. There is, first, the difficulty of getting the facts at hand to make any impression out of which action might arise. Again there is the difficulty of preventing facts, when forced into consciousness, from making deeper impressions than they should and stirring more significant emotions than belong to them. In the first instance no action results, and in the second the action is too extreme.

For two years Northern Baptists have been greatly stirred over the spirit and influence of their educational institutions. Facts respecting these have been brought into their consciousness with such force and fervor that emotions of the most significant character have swept through the whole body of the denomination. General impressions have been registered, and in many quarters actions consistent with the impressions have resulted.

The conditions now upon us in our denominational life cannot be viewed by those who love our Lord and our denomination either with indifference or composure. We are facing objective facts respecting our schools and suffering from subjective impressions which the facts have made. There is one all-important question. Are the facts and the impressions made by them in due accord? If the impressions are greater than the facts warrant action will tend to be excessive and perhaps destructive; if they are less than the facts warrant then action will be inadequate and ineffective. It is not only fair but judicially imperative to ask what are the facts and what are the impressions?

Facts Concerning the Students

The facts as established are clear and undisputed. First, it is well known, and has been for nearly half a century, that in some instances young people who go to our Christian institutions of learning, possessed of a Christian faith, lose or abandon the faith and are graduated without faith or interest in Christian affairs. It is not a fact that this is the general experience of a majority of them. It is not a fact that any one of our Christian schools produces this result generally with its students or with a majority of its students. The fact established is that some students lose during their course of study the Christian faith with which they entered upon the study. This greatly to be regretted result happens

now in one institution, now in another, with our schools, can or will deny this second group of facts.

Other facts, of which little is said just now, exist in association with the one just considered. Some students find Christ while in our schools and are graduated with a controlling faith which they did not possess when they entered. This is not general with the non-Christian element among our students, nor does it occur with a majority of them. I wish it did, but it does happen every year in some of our colleges, and frequently in most if not all of them. Whether the number of those who lose their faith is greater or of those who find one during college life I am unable positively to state, but I am of the opinion, based on contact with and observation in a goodly number of colleges, that those who find a faith are in the greater number.

No matter of which the number is greater, the sad fact remains that some young people lose their Christian faith while in college. This very regrettable result is sometimes due to the kind of friendships which they voluntarily establish among the students, sometimes to the inadequacy of the Christian faith which they took with them to college, and sometimes to the direct influence of a teacher. The first situation is largely beyond the control of the school, the second situation is entirely outside of the school's responsibility, and the third situation is entirely within the responsibility of the school.

Facts Concerning the Teachers

This condition within the teaching force of our schools constitutes the second fact in the educational affairs of our denomination out of which alarm arises. A few teachers can be found who treat Christianity indifferently or sneeringly and destroy the faith of some. These are in the overwhelming minority in our teaching force, and over against them stand probably ninety-five per cent. of our teachers, who genuinely respect and generally support in word and deed the Christian faith.

The facts, then, which disturb us all are these: Some young people lose their Christian faith while in colleges, and some professors aid if they do not occasion that loss. They are unpleasant facts, but they are not all the facts that should be considered in connection with the influence of our schools on Christian faith. Other facts equally worthy of being considered are these: Many young people carry their Christian faith successfully through the same schools at the same time, while still others find a Christian faith during the same years in the same schools. Also, the great majority of the faculty members in the classroom and out of it are reverently and lovingly fostering the worth of Christianity in their students. No sincere man, who is familiar

Prevailing Impressions Not Warranted by Facts

So much for the facts about our schools. Now what are the impressions about them? Through wide areas of our territory, and far beyond, impressions have been made and now possess the minds of indefinite thousands of people to the effect that our schools are hotbeds of infidelity and open opposition to Christianity. It is not difficult to find in almost any community parents who are afraid to send their children to any of our regular Baptist schools, while in nearly every fully representative gathering of the Baptists groups can be found talking alarmedly or even bitterly about the un-Christian character of our schools.

The situation is clearly this: The impressions about our schools are more extreme and marked by far greater anxiety and bitterness than the facts warrant. As institutions they should be known and esteemed according to the large volume of students who either keep their faith or find one during life in the institutions, rather than by the small number who lose their faith. Do not pastors prefer to be known according to their converts rather than by those who fall away from the church and the Christian life during their pastorate? Again, the teaching force should be reported and honored according to the ninety-five per cent. of reverent, faithful men, rather than by the five per cent., more or less, of the irreverent and unfaithful.

Of course, that five per cent. must be eliminated, but in the meantime it is reprehensible, to say the least, to set a great percentage of the denomination to crying out indiscriminately against our educational institutions as a whole and our teachers as a class. Such was the case until the report of the special committee was given by Dr. Goodchild at Des Moines. It does seem that now the impressions should shrink to a proportion commensurate with the facts, and everybody from editors to preachers should help the rank and file to perceive that the protest is against a few teachers, who, according to Dr. Goodchild, can best be dealt with locally, and against a very small percentage of the output of our schools.

The local authorities ought to and doubtless will deal effectively with the unfaithful teachers as promptly as possible. In the meantime all who truly love our Lord and our denominational service to the kingdom of God should give themselves to the task, particularly if they are in positions of leadership, of shrinking the outcry and fear about our schools and their faculties down to a due proportion to the facts.

THE WATCHMAN-EXAMINER

CONTINUING THE BAPTIST COMMONWEALTH

THE WATCHMAN
Vol. 104. No. 15

Vol. 10. No. 15

THE EXAMINER
Vol. 100. No. 15

Editor
CURTIS LEE LAWS

Associate Editor
JOSEPH KENNARD WILSON

Office Editor
HOMER D. BROOKINS

TWENTY-THREE EAST TWENTY-SIXTH STREET, NEW YORK
Subscription Price: Two Dollars and a Half a Year in Advance

An Informal Conference of Baptist Brethren

On page 457 of this issue we are publishing an important communication from a group of Baptists, who recently spent a day in conference and prayer in the City of New York. The communication should be read by every Baptist in the land, and due consideration should be given to the names signed to it. This conference was called by the three honored laymen whose names are first among the signatories, and they became participants in the conference at the earnest solicitation of the ministers whom they had called together. A fine fraternity characterized all the discussions of the day. It was really an informal conversation in which the utmost of candor, frankness, kindness and brotherly affection reigned supreme. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

The communication contains nothing remotely startling or surprising, but in this hour of unrest and suspicion it ought to prove reassuring. The land is full of calamity howlers who feel that our great denominational ship is about to go on the rocks. THE WATCHMAN-EXAMINER has never felt that the courteous discussion of doctrinal, ecclesiastical, and denominational questions would wreck the Baptist denomination. Occasional controversies and eruptions are as good for a denomination as boils are for the human body. In both cases the process is painful, but impurities must be removed at any cost if the body is to have perfect health. On the other hand, we do not want too much controversy nor too many boils, for both inevitably get in the way of our daily tasks. We are glad that this conference was held, and we hope sincerely that the communication sent to the denomination may make for fraternity and goodwill, may reassure timid souls among us who fear earthquakes, and may concentrate the attention of the entire denomination on the gigantic task of raising the millions which must be in our treasury by April 30.

Now we desire to discuss briefly the communication printed on page 457, for it touches on many matters of primary interest.

1. The introductory paragraph frankly recognizes that there are doctrinal differences among us, and that it is both the right and duty of every Baptist to promote the faith which he holds. This means that our doctrinal controversy will go on. There is no escape from this. Compromise is either possible nor desirable. On the other hand, these doc-

trinal discussions must not be allowed to destroy fraternity and co-operation in this hour of crisis and extremity. In spite of the fact that a divergence in doctrinal views exists among us we must do our utmost to preserve our Baptist solidarity.

2. It was agreed that the time has come for the denomination to make a statement of its historic faith and practise. We are glad that the conference put itself on record in this matter. THE WATCHMAN-EXAMINER said in its issue of June 9, 1921:

From time to time our Baptist fathers put forth confessions of faith, declaring and defining their principles—not creeds to which they demanded allegiance, but standards about which they might rally. Has not the time come when Baptists who still hold to the faith of their fathers should once again announce to the world their beliefs, when a standard should once again be raised?

3. It was agreed that individuals or groups among us had a perfect right to express their views on doctrinal or organization questions without being penalized by having their loyalty called into question. Quite properly the conference urged that in all discussion of whatever kind and wherever held the spirit of Christian fraternity should be maintained. Now all of this is so elementary and so obvious that one wonders why it should be mentioned at all, but the statement will do good. Primarily we are Christians, not critics, and we need to remember this. Let criticism always be made in the spirit of Christ, and if it becomes necessary for the critics themselves to be criticized let that criticism also be in the spirit of Christ.

4. There was absolute agreement that our schools must be thoroughly Christian both in their teaching and in their general influence. It was also agreed that our Baptist people have a perfect right to demand of the trustees of all Baptist institutions that only such teachers be kept in our schools "as are possessed of a real and vital Christian faith and as are competent to aid in the development of Christian manhood and womanhood." As the Des Moines report of the special committee on schools declared, the responsibility rests on the trustees, but the trustees are morally responsible to the denomination. Incidentally, it may be said that North and South trustees are awaking as never before to their duty and responsibility.

5. The next agreement has to do with the election of offi-

cers at the meetings of the Northern Convention and simply recommends that the convention shall not be forced to accept the report of the nominating committee without due consideration. Under the present system a nomination is equivalent to an election. The recommendation of the conference is in the interest of democracy.

6. The next agreement emphasizes the right and privilege of donors to designate their gifts to organizations and objects within the budget according to personal choice. This merely calls attention to the amendment to the united budget plan passed several months ago by the General Board of Promotion, an amendment for which THE WATCHMAN-EXAMINER has worked from the start. But this conference agreement also emphasized the fact that liberty and responsibility go together. Now that liberty has been granted, responsibility ought to be acknowledged. Now that gifts can be designated, gifts ought no longer to be withheld. Now that difficulties which stood in the way of full co-operation have been removed, we ought to "co-operate to the fullest extent of our ability in our missionary enterprises." In all of this THE WATCHMAN-EXAMINER heartily concurs. Indeed, we have said this over and over again during the past few months.

7. The communication closes with an earnest call to humiliation, prayer and consecration. After all this is our greatest need. Let us humble ourselves before God and seek his face. Let us yield ourselves wholly to him and covenant with him to follow where he leads. Then let us remember that there is a time to work as well as a time to pray. God said to Moses: "*Wherefore criest thou unto me? Speak unto the children of Israel that they go forward.*"

Dr. Dieffenbach in Ford Hall

In the *Boston Herald* of April 3 a news article appeared which began with the following paragraph:

Dr. Albert C. Dieffenbach, editor of *The Christian Register* and a champion of the liberal faction in the fundamentalist controversy, in the course of a scathing attack at the Ford Hall Forum last night on those who believe in the corporeal second coming of Christ, urged that, in the name of religious tolerance, the "decent people of Boston" prevent Dr. Jasper C. Masee from occupying the pastorate of Tremont Temple, which, he declared, already possessed "a pestiferous reputation."

Our readers are perhaps getting weary of hearing of Dr. Dieffenbach, but as long as he is the recognized leader of liberalism and the recognized leader of the opposition to fundamentalism we shall have to continue to pay our respects to him. Why on earth the committee on religious work of the Boston Social Union should call on a Unitarian to discuss the questions involved in the fundamentalist controversy is more than we can understand. What Mr. Ford, if he were alive, would think of such a proceeding is quite easy to conceive. The fact that Rev. Harry Freda, of the Clarendon street church, spoke a good word for the conservative Baptist position on the same occasion does not in a remote way justify the appearance of Dr. Dieffenbach in a hall owned and controlled by Baptists. We shall not be

surprised if in the near future we hear of Dr. Dieffenbach's occupying a Baptist pulpit, that from it he may pour out his vitriolic slander. We have not yet heard whether the "decent people of Boston" will take Dr. Dieffenbach's advice and rise up in wrath to keep Dr. Masee from becoming the pastor of Tremont Temple. Dr. Dieffenbach will find before long that he speaks for a very small section of our Baptist people and that the great majority of our people resent the insolence of his "pestiferous" interference with their affairs.

Let Us Pay the Debts

The financial year of the Northern Convention is rapidly drawing to a close. Only seventeen days remain, and millions of dollars must yet be raised if we are to escape the paralyzing effect of such debts as our denomination has never before known. If we go up to Indianapolis with huge debts unprovided for an element of discord will be introduced into the Convention, and almost inevitably the societies and boards will be forced to cut down their work. In such a day as this retrenchment ought to be unthinkable. We must go forward instead of backward. We must attempt more, not less.

We cannot at this time discuss the debts, except to say that they are accounted for in large part because those who made pledges in April, 1920, have failed to redeem them, and because others who were expected to pledge refused to assume this responsibility. In the nature of the case, those charged with the administration of our denominational work must forecast the future and take some risks. Anyhow, all the money that has been spent has been honorably spent, and the debts are honest debts.

Whether the administration of our work has been wise and economical in all its departments, we are not prepared to say, but we are confident that there has been an honest effort on the part of our boards and secretaries to deal fairly with every department of our work. If objects were included in the united budget that ought not to have been included, we simply must pay the penalty for our short-sightedness. But debts are debts, and denominational debts of all debts must be paid, and promptly paid. We plead for the prompt and full payment of these debts, first of all, as a matter of honor; and, second, because they have been accumulated in doing the work entrusted to the boards by our denomination; and, third, because these debts hanging over us will paralyze our future efforts.

Let the debts be paid! Let them be paid before April 30! How can it be done? First of all, every pledge to the New World Movement must be met in full to April 30. Then, the people who did not pledge and who have not given must be brought to see their responsibility. Last of all, those of us who have given and paid our pledges must in this hour of crisis and emergency come up to the help of the Lord, to the help of the Lord against the mighty. Let us pay th debts!

A Fraternal Communication to Northern Baptists

At an informal conference held in New York, April 5, 1922, the undersigned, while recognizing that a divergence in doctrinal views exists among our Baptist people, and that it is the right and duty of every Baptist to promote the faith that he holds, unanimously agreed that we ought to do our utmost to promote fraternity, co-operation and unity among Northern Baptists in this hour of crisis and extremity. After earnest prayer and much discussion, acting as individuals only, we came to the following formal conclusions:

WE ARE AGREED: That the time is at hand when as a denomination we should make a statement of our historic Baptist faith and practice, and that this matter should be dealt with at the meeting of the Convention to be held in Indianapolis.

WE ARE AGREED: That it is clearly within the right of all Baptists, individually or in groups, to give expression to their own views and beliefs and to suggest any change in plans or policies affecting the denomination. The exercise of this right should not subject the individual or group to unfraternal criticism. We urge upon all our brethren that we avoid the censorious spirit, and that Baptists in all discussion of matters of doctrine or denominational policy maintain a spirit of Christian fraternity.

WE ARE AGREED: That the maintenance of the distinct and positive Christian teaching and influence of our denominational schools is of the utmost importance, and that we are entitled to ask that the trustees of our schools provide for our boys and girls only such teachers as are possessed of a real and vital Christian faith and as are competent to aid in the development of genuine Christian manhood and womanhood.

WE ARE AGREED: That it would be best that, at the annual meeting of the Northern Baptist Convention,

the election of officers should not occur until twenty-four hours after the presentation of the report of the Nominating Committee, and that the election should take place on or before Saturday noon of the convention week.

WE ARE AGREED: That it is the right and privilege of each donor to designate his gift to any object or organization as may seem best to him; and that we are all under unescapable bonds to our brethren and to the historic missionary organizations founded by our fathers to co-operate to the fullest extent in the campaign for the payment of their debts, since the fundamental right of Baptists to express themselves carries with it not only liberty but responsibility, and since there is now no reason why we should not co-operate to the fullest extent of our ability in our missionary enterprises.

WE ARE AGREED: That we ask our fellow Baptists to join us in prayer and most earnest intercession asking the Lord Jesus to show us his way and to give us the grace and strength to walk therein.

WE ARE AGREED: That we unite in a communication to the Baptist pastors, the Baptist people and the Baptist press, giving expression to the agreements here reached, and calling on all our people to join with us in lifting our denomination to a new and higher plane of communion with God, a more fervent passion for souls, and a consuming zeal for his service and the coming of his kingdom.

FRED W. FREEMAN, HENRY BONO, EDWARD H. RHOGAES, JR., FREDERICK E. TAYLOR, CLARENCE A. BARBOUR, EMORY W. HUNT, J. C. MASSEE, CURTIS LEE LAWS, FRANK M. GOODCHILD, FLOYO H. ADAMS, RUFUS M. TRAVER, CORNELIUS WOELFKIN, C. WALLACE PETTY, ROBERT A. ASHWORTH, AVERY A. SHAW, FRANK A. SMITH.

The Outlook for the Baptists

By W. H. P. Faunce

PERHAPS we should speak of the inlook rather than the outlook, for we are concerned with diagnosis as much as with prognosis. When the individual or the church is sick, we must analyze the present before we can predict the future.

The Baptist denomination is numerically one of the most important of all the divisions of Christendom. In America it embraces more church members than does any other communion, having recently passed the Methodist church in its total membership. According to the latest returns the Baptists in the United States number 7,835,250. The growth, the continuous education, the spiritual influence of so large a part of our population is a momentous factor in the future of our country. The welfare of such a communion is a matter of concern to every church. Whether Baptists weigh as much as they count may be disputed—possibly the celestial scales differ from our own. But to every thoughtful patriot and every earnest Christian, the attitude of the Baptists toward the problems of our generation is a matter of serious concern. One member of this communion is now in the white house and another is secretary of state. Do those two men, whose quality is known perforce, truly represent the eight millions behind them, or are they "sports," accidental off-shoots?

CLING TO NEW TESTAMENT

But it is not mere numbers that give this communion importance. The central fact is that the Baptists have always clung tenaciously to the New Testament. They have been devoted adherents to the "primitive faith and the primitive hope," if not always of the "primitive love." They have been sworn foes of all the elaborate, gorgeous and imperialistic ecclesiasticism which developed after the last book of the New Testament was written. They have never had an authoritative man-made creed. The famous "New Hampshire Confession" which appeared in New England in 1833 was adopted by many churches—never by any national body. In fact, there has never been a central body that could formulate and impose a creed. To impose a creed or even to yield to its imposition, would be to abolish the denomination, which has always stood for the "soul liberty" of Roger Williams, for the right of private judgment, for the immediate access of every soul to God, for the "witness of the Spirit" in the soul of the believer. If during the three centuries since Roger Williams and Ezekiel Holliman baptized each other in Providence, clinging to the New Testament and defying apostolic succession—if during these three centuries "not many mighty, not many noble have been called," all Baptists have esteemed themselves, in the stately phrase of Macaulay, "nobles by the right of an earlier creation, and priests by the imposition of a mightier hand." Baptists have clung devoutly and unswervingly to the doctrines, the church order, the ceremonies, which they find in the New Testament, and have believed that "whatsoever is more than these cometh of evil."

Therefore, Baptists have always insisted on experience of God as the basis of church membership. All candidates for membership have been asked to relate their "experience"—sometimes indeed a conventional and pathetic proceeding, but rooted in the fundamental idea of individual access to God without the mediation of priest or sacrament. A denomination which thus exalts the psychological above the magical is to be reckoned with. Immersion with all true Baptists is a minor matter, not a strict requirement among English Baptists today. The real contention of Baptists is not at all regarding the mode, but the subjects of baptism. In an honest resolve to cling to the New Testament, Baptists restored the form which is still authorized and even preferred in the Anglican church. But the true Baptist cares little for the "form of a form"; much for the original idea that "he that believeth," and no other, can have organic connection with the visible church. If immersion were discontinued tomorrow, the essential faith of the Baptists in believer's baptism and their essential service to Christendom would remain unchanged.

The welfare of this denomination is also a matter of concern to the nation because Baptists have always stood resolutely for certain principles which lie at the root of American life. The separation of church and state is a doctrine which we owe directly to Rhode Island, and around the base of the dome of the Rhode Island state-house is inscribed the immortal declaration of the seventeenth century Baptist, John Clarke: "That a civil state may be established and best maintained with full liberty in religious concerns." In 1636 that doctrine was hers to every church and anarchy in the eyes of every government! The separation of civil from religious authority, the love of freedom, the rejection of imposed formulas, the constant adherence to democratic ideals—these things have been the steady contribution of the Baptists to American life. Have these principles now been accepted by all churches? Then we thank God for it. They certainly have not been accepted by all Americans, and in these days of universal reaction, of the suppression of free speech, and widespread questioning of ancient principles, the testimony of the Baptists is still vitally needed.

CAUSES OF DISSENSION

Why, then, is this great denomination today torn by dissension and threatened with disruption? We may be sure that no one cause will account for any important phenomenon. It is the fashion now to lay all our sins on the great war—as if war were not itself the effect of our sins. We cannot get off so easily. Deep in each denomination lies the root of its own difficulties. Each church has need to pray, "Search me, O God, and know my heart, and see if there be any wicked way in me." The fault is not in our stars, or our age, or in European battlefields, but in ourselves; in the fact that we profess one doctrine and live another. Until that chasm between faith and practice vanishes, until the church is born again and lifted

out of the traditions of men into the fearless freedom of the spiritual sons of God, our troubles—let us hope—will never cease.

Deep in the history of the denomination is imbedded the tendency to a bald literalism in the interpretation of scripture, and whenever literalism prevails, spiritual life is dried at its roots. With what passionate emphasis did the apostle Paul protest that "the letter killeth," and that literal adherence to the precepts of the only Bible he knew would ruin the Christian faith! With tremendous earnestness he fulminated against the keeping of the very "sabbaths and new moons" whose observance was enjoined in the books which were to him the most sacred in the world. He boldly declared: "Circumcision is—nothing." It was indeed worse than nothing in his eyes. The whole paraphernalia of the Old Testament worship he quietly sloughed off and bade the disciples do so, though that worship was handed down from Sinai. "Be not entangled," he cried, "with any yoke of bondage." The literalists, the Judaizers of his day, were to him the foes of the "new freedom" which he had found in Christ. Yet the Baptist denomination has often surrendered to literalism. In my own theological studies I was buried deep in subservience to the letter of scripture, as were all seminary students thirty years ago. We spent many hours over the difference between the perfect tense and the second aorist in Greek, as if we were thereby getting the mind of the Master. We studied prepositions with fierce energy and triumphantly demonstrated that *en* could not mean *near*, but must mean *in* the water. We spent a whole year on laborious exegesis of every syllable in the first sixteen chapters of Matthew, oblivious to all the far horizons and glorious vistas of the remainder of the New Testament. Such labor would have appeared to Paul what it really was—the essence of rabbinism, the method of the Pharisees, who cried "Corban" and passed over justice and the love of God.

WHAT LITERALISM MEANS

Literalism once adopted—in obedience to a mechanical theory of inspiration—there is no end to its applications. It means that tithing is the divinely authorized method of benevolence, that the form of church government suited to Corinth and Ephesus is the only form God can bless, that the marching orders "Go ye into all the world" are the only basis for the otherwise irrational foreign missionary enterprise, and that the entire New Testament is a species of legislation, intended to do for Christianity what the Koran did for Mohammedanism—fossilize it forever. Just how the literalists escape from the obligation of foot-washing has never been made clear. But it has become increasingly clear that a microscopic interpretation of the New Testament, which relies more on Wiener's grammar and Thayer's lexicon than on the wide ranges of truth illuminated by the witness of the Spirit, is a form of that Judaism against which the New Testament itself is one long protest. That method pursued in our high schools has made Shakespeare and Burke hateful to our school-boys. One of them described it thus: "The teacher took up Milton word by word and explained away every illu-

sion!" Surely the mind of Christ is broader and deeper than the mind of the grammarian.

This literalism has naturally found a fertile soil among conservative Baptists. It has led us straight into so-called "fundamentalism" which is the modern version of Judaism. In fact, it is so completely modern that it bears no resemblance to the large horizons and sun-lit fields of New Testament thought. Fundamentalism first of all deserts the New Testament by demanding dogmatic definitions and creedal formulas as the basis of personal piety and Christian fellowship. It would be impossible for anyone to demand this if he were truly saturated with the original faith of the New Testament. What if someone had asked Simon Peter whether he believed in the trinity? The very word was not invented till after his death. What if anyone had asked him if he believed in the virgin birth? Plainly he either never heard of it, or did not think it fundamental enough to be mentioned in either his sermons or his letters. Those who would make a physiological discussion fundamental to faith have parted with the New Testament and become devotees of a dangerously modern doctrine. To make any creedal formula the basis of faith is to turn the gospel upside down. In the gospel men first "do the will" and then come to "know the doctrine." Stars before astronomy, flowers before botany, religion before theology, Christ before any theory of the nature of Christ—that is the order in all normal human experience. Baptists once believed that. Shall they still believe it?

A CAESARIAN CHRIST?

The crudities of chilliasm and premillenarianism have been let loose upon the Christian world by the universal disillusionment following the war. The war was necessarily an appeal to force. It meant that European nations had lost faith in conference, diplomacy, arbitration, in any form of reasoning process, and, therefore, that might must decide right. A divine voice seemed to say to the world: "Thou hast appealed unto Cæsar; unto Cæsar shalt thou go." And after the war is over we are still tragically going unto Cæsar. A Cæsarian Christ, who shall accomplish by earthquake and rending of the sky and the trampling feet of war-horses what he has obviously failed to accomplish by spiritual means, is now the great desire of multitudes. An earthly king, a Prussian warlord raised to the nth power and seated on a literal throne in Jerusalem, is to establish the kingdom which the Holy Spirit can never establish, and the Christian dispensation, having shown itself a failure, is to give way to a military regime dipped in the blood of the wicked. All the terrible imagery of the premillennialists can be found indeed in the Old Testament, but to this great apostasy from the spiritual conception of the kingdom the apostle would surely cry: "How turn ye back to the weak and beggarly elements?" No rending of the sky can change one human heart. No physical power, even that of omnipotence, can force one human will. To resort to physical means in order to establish the spiritual reign of Christ is to despair of the gospel.

To those who adopt this hopeless view of the future, of course, all effort at betterment of social conditions is

beside the mark. One of the leaders—a very able preacher—was recently asked if he would not give something to aid in changing any social situation. "What," said his friend, "if you saw children living in poverty and squalor, would you not give to aid them?" "Not a copper," was the reply, "I would go on preaching the gospel; I care nothing for babies." Another of the leaders—a most gracious and devoted missionary spirit—has recently written me from the orient saying that after forty years in that land he sees no progress, no real change; that the only hope is in the rending of the sky and the physical advent of the avenging Lord. Could any confession be more tragic? Thus the Christian joins hands with the materialist in denying that God's in His world, and in asserting that the future progress of the world depends on physical force.

BORING FROM WITHIN

Baptists, therefore, face not only dangers without, but far more insidious dangers within. They face the paralysis of hyper-Calvinism, the recrudescence of the pessimism which once cried to William Carey: "Young man, sit down." It is true that many who look for physical violence as the sole hope of the world are active in foreign missions. But why? Not because of profound interest in China or India or the islands of the sea. Not because they hope to effect by the grace of God any real change in the regions beyond. But merely because by "bearing witness" before the catastrophe arrives they will have cleared their own skirts of responsibility. Such bearing witness, with full conviction that it will avail nothing save to pluck a few brands from the future burning, would be a world-comedy, if it were not a world-tragedy. It is the descent of all the high hopes of the Christian faith into the abyss of materialism—hopeless until the violent end.

But the fundamentalists are not confined to any one denomination. They are "boring from within" in many churches scattered all through the denominations. Many churches now have pastors partially educated in "short-cut" schools—sincere and honest men who have no interest in any form of social or civic endeavor, who stand aloof from all efforts at Christian unity, are suspicious of all education, and strive to create a "one-track mind" in the church. A flood of printed material is now flowing through the mails, written by men who are not loyal to any denomination, but simply devoted to a special set of doctrines which they conceive to be the gospel. This literature is peculiarly censorious and pharisaic. It is far more pungent in attacks on Christian leaders than in resistance to open unbelief.

"SOUND THE ALARM!"

On my desk lies a package of tracts issued by the "Gospel Missionary Union" of Kansas City. Many of them conclude with the slogan, "Sound the alarm!" Many are direct assaults on the foremost Christian men of our generation or on the churches they represent. Here are a few of the titles: "The Congregational Church of Today and Why I Separated from It"; "The New Course of Study for Methodist Preachers" (condemned as "a last deathly

push toward the boiling cataract of destruction"); "Dr. G. Campbell Morgan's 'Further Down Grade'; "The Spiritual Poison of the Y. M. C. A."; "A Perverted Gospel" (attacking Mr. S. D. Gordon); "Mr. F. B. Meyer's Correction" (condemning Dr. Meyer for introducing ex-President Taft at a public meeting), etc., etc.

According to these writings, "Professor Henry Drummond did untold injury to the cause of Christ," "the work of the Religious Education Association is diabolical," the "Outlines of Theology" by Professor William Newton Clarke is "an emasculated travesty of the gospel," Professor George A. Coe "exalts education above salvation," Mr. John R. Mott "has proved himself only great in his folly," and even William A. Sunday is "a modern Jeroboam." As opposed to such leaders the ideal preacher, we are told, is the patriarch Noah, "whose eyes never rejoiced in seeing friend or foe, save his own little family, enter the only door of hope, and that soon to be shut. A preacher of righteousness a hundred and twenty years, but no hand was raised for prayer, no tear dimmed the eye, no confession of sin was made, and yet he toiled and builded and preached. So it must be with us." And this hyper-Calvinistic distortion is set forth as the simon-pure gospel of the Nazarene! This teaching is not merely bitterly pharisaic, but is the antipodes of all which Christ lived and died to establish on earth.

LIBERAL AND CATHOLIC

Yet this teaching, which is driving thousands of intelligent young people away from the kingdom of God, and forcing mature men and women quietly to leave the churches if they would follow Christ, has seized upon some Baptist churches as a peculiarly fruitful field of operation because of their democratic organization. Where theological doctrine may be determined by majority vote, and changed by annual mass-meeting, there the religious demagogue finds his alluring opportunity. The preacher of little education and fervid oratory crowds his church by sensational denunciation of Christian leaders of his time and baptizes scores of those who do not think, but are content to feel. The larger his church grows, the greater is the peril to the Christian faith. The throngs that assemble weekily to hear ridicule poured upon science and art and education, and to hear marvelous expositions of impending catastrophe are the same throngs that take their politics from the cartoonists of the daily press. And when these popular gifts, deeply needed in the service of a spiritual faith, are devoted to driving out Christian teachers of blameless life and unswerving devotion to our Lord, because those teachers cannot subscribe to a set of shibboleths, the alienation of intelligence from Christianity proceeds apace.

When, therefore, the Baptists of today are asked to adopt an authoritative creed, we must ask what is meant. To a simple expression of great fundamental truths, there can be no possible objection. On the contrary, if we cannot put our beliefs into language, they must be anæmic and nebulous indeed. The New Hampshire confession was such a statement—an expression, never an imposition. But now a creed is wanted as a test to be applied to every

pastor, every trustee, every missionary, a test such as our Baptist fathers would have instantly repudiated. In the charter of Brown University (1764), described by the founders as "liberal and catholic," are only two specifications regarding the character of the instruction. The first is that the public teaching shall in general "respect the sciences." (That is not precisely the position of Mr. William Jennings Bryan). The second is a golden sentence which should be written on the walls of every school founded by Baptists: "Into this liberal and catholic institution shall never be admitted any religious tests, but on the contrary all the members thereof shall forever enjoy full, free, absolute, uninterrupted liberty of conscience." Those sonorous adjectives, unusual in any legal document, show how deeply our Baptist fathers resented the tests imposed for centuries at Oxford and Cambridge, imposed for a time at Harvard and Yale, and how eagerly they builded an institution in which sectarian instruction—including Baptist doctrines—was by charter excluded from the classrooms. Are we worthy of our noble ancestry?

ANTAGONISM TO EDUCATION

Today there is a recrudescence of the old antagonism to education. In its early days the leaders of the denomination so emphasized the endowment of the spirit as the great necessity in preaching that they deprecated an education which in England had produced polished essayists instead of Christian prophets. In seeking to found a college the Georgia Baptists expressly denied that it was to be for the training of ministers—God would attend to that. All through the decades there has been a smouldering suspicion that education destroys simplicity and fervent conviction, and that schools should be maintained, if at all, merely as agents of doctrinal propaganda. A certain group today would eliminate from all denominational schools the teachers who cannot subscribe to their peculiar views and would indoctrinate every pupil before graduation. They have recently sent to the pupils in such schools a questionnaire, hoping to gain from disaffected pupils some ground for accusation against the teachers. When one father of a family, however, found that his daughter, aged fourteen, was being questioned as to the paternity of our Lord, he replied so vigorously that such interrogations have ceased. Now, as a preferable method, members of churches are incited to send questionnaires to their pastors and expose those pastors if the answers are not satisfactory. Thus the prophecy is literally—and joyously—fulfilled: "A man's foes shall be they of his own household."

The present outcry against the teaching of "evolution" is a curious case of willingness to misunderstand. So far as it is a protest against degrading conceptions of human personality, we welcome it. So far as it is a revival of the old doctrine that "Aristotle was but the rubbish of an Adam, and Athens but the rudiments of Paradise," it has no basis in science or religion. No theory of man's origin could be more humiliating to human pride than the idea that he was made of the dust of the ground. Even to originate in an oyster or an amoeba would be nobler than that! But whether coming from dust or oyster or ape, the essential fact is that God breathed into him the

breath of life. Any doctrine of evolution which clings to that great truth is theistic, and may be thoroughly Christian. Evolution, of course, can originate nothing, any more than the Copernican theory of astronomy can originate the stars. Evolution—which is quite distinct from the special doctrine of "Darwinism"—is purely a conception of method, and has nothing to do with causes. Like the doctrine of Copernicus it may be affirmed or denied by theist and atheist alike. There is probably not a competent teacher of physical science in any college or public school in the northern states who does not accept some form of the evolutionary theory. The great majority of Baptists, educated in such schools, unquestionably hold no longer the "carpenter theory" of the world, but believe in divine creation through an evolutionary process.

But just as the noble prophecy of Jonah furnishes the literalist only a chance to discuss the gastronomic capacity of the whale, so the first chapter of Genesis yields to some men nothing but a discussion as to whether man came from "mud or monkey." Vain is any attempt in our day to make college students believe that Genesis was given to teach astronomy or biology. We should no more go to Genesis for science than we should go to Spurgeon or Phillips Brooks for instruction in wireless telegraphy. The doctrine of perpetual development is given us in the first and fundamental parable of Jesus: "First the blade, then the ear, then the full corn in the ear." Baptists once declared that teaching should "respect the sciences." A school which is afraid of science, or insists on having no science later than that of Paul, or even Moses, is unworthy of Baptist support.

THE OTHER SIDE

Is, then, the present division in the Baptist ranks due simply to the obscurantism of a single group? To affirm that would be impossible. It would be to assume the pharisaism we deplore. Certainly deeper causes have been at work. Nor are we willing to say that the fault is absolutely and entirely on one side. Rash statements are easily made and not easily withdrawn. Baptists are still united by an immense and unswerving desire to be loyal to the mind of Christ. For us he is no human product. For us "his character forbids his possible classification with men." For us Christ is no improved edition of Confucius, no bettered Buddha. We cannot listen calmly to the Boston woman who spoke of "Wendell Phillips and other Christs." We are united by the faith Charles Lamb expressed when he said: "If Shakespeare were to enter this room where we are sitting, we should all instantly rise; if Christ were to enter, we should all instantly kneel." That sense of finding a value in Jesus of Nazareth which brings us to our knees and compels an allegiance never yielded to any other character in human history, that clear conviction that "he that hath seen me hath seen the Father"—that is our great heritage, our common bond.

But both conservative and liberal may now admit that in some things the denomination has gone too fast. It has gone too fast in the matter of centralization and over-

organization. The ill-fated Interchurch Movement was the apotheosis of machinery. It depended on a marvellous array of surveys, indexes, catalogues and diagrams, and the sound of its clicking typewriters drowned out its prophetic message. Baptists by their history and genius are shy of mechanism. When a few years ago they united all missionary, educational, publishing and charitable effort under one board of promotion, and "pooled" all funds in one huge and hypothetical one hundred million dollar fund, they unquestionably over-organized a people always strong in self-determination and home rule. It is against human nature to pool all Christian interests in one gigantic bureau, and there is little human interest in giving to a fund, when men long to give to a person or a cause. The board of promotion has now changed its method and allows designated funds for objects that are dear to individuals. It must now go farther. While we cannot "unscramble the eggs" and do not wish to do so, we must develop again a certain measure of decentralization, with local headquarters and larger recognition of local tradition and loyalty. The federal government of the United States is strong only because the state governments have certain reserved powers. The finely balanced powers of the states and the nation may well suggest a balance of powers in the denomination.

TOO HASTY EXPOSITIONS

It may also be true that we have gone too fast in the matter of hasty expositions of what is involved in a liberal attitude in religion. Every Baptist is theoretically a "liberal," bound by no dogmatic creed, subservient to no ecclesiastical superior, a disciple of him who took the liberal side in all discussions regarding sabbaths or fastings or any religious observance. But the liberalism which we all should claim and exercise does not warrant us in sweeping assertions sure to be misunderstood by the uneducated folk who are always in the majority.

We are offended to the very soul when we hear Emerson speak of the "noxious insistence on the personality of Jesus," and tell us that "God knows no persons." But we are also offended, or ought to be, when one liberal leader of the Baptists writes that "the Bible has all the marks of a deliberate human composition," and when another reproves those who "declare very positively that there is a place called heaven where the saved will be forever happy in the presence of God. . . . There is no adequate ground for their confident assertions." Such statements are, to say the least, loose and reckless writing. They misrepresent the authors—who are excellent Christian men—as much as they mislead the readers. They are pedagogically unsound because they are designed to shock rather than instruct, and they affirm that which, properly explained, no one disputes, but which, carelessly read, no Christian teacher believes. May the day never come when the Christian man in the street must choose between the Judaizers and the shockers! The preacher of today is in the position of moving pictures—the audience is composed of either children or childish minds. The religious teacher may well remember that the psychological tests

given in the army showed that the average soldier had the mind of a child of thirteen years. Is the average church member more mature?

OVER DEVELOPED MECHANISM

In two respects, then, we must admit that the denomination has outrun its own constituency, making a certain reaction inevitable—in over-organization and in needlessly negative assertion of liberal thought apart from positive and counter-balancing assertion of the truths which all Christians hold dear. We have constructed a mechanism as huge as that of any railroad system and we have not found any railroad presidents to put in charge of it. We have chilled the enthusiasm of devoted women, who do not take kindly to mechanism, but delight in personal work for persons. The missionary in his far-away station has suffered from "low visibility," while we have thrust into the foreground programs and schedules and drives and statistics—the cogs and whesis and pulleys of an impersonal machine. We must restore personality to its rightful place in the kingdom. The king's business demands more than piety or oratory; it demands the same administrative and executive power as the major industries of our country. Unless we can find or develop such power, we must return to the simpler methods of a former decade, when our main reliance was on ideas and not on system.

We must also remember that in dealing with vast numbers of people who are historically suspicious of education, who seventy-five years ago voted that their Foreign Missionary Union should curtail education in favor of itinerant evangelism—we must remember that mere denials of popular crudities are not enough. Rightly do the rank and file demand positive teaching, definite construction and affirmation aglow with conviction. Positive preaching that can smite the evil because it is sure of the mind of Christ is our constant need.

And our need is equally for a truly Christian atmosphere in every Christian school. That cannot be secured by creedal tests, which humiliate and repel strong men; nor by requirement of church membership, which is no guarantee of Christian influence. It can only be secured by direct action on the part of trustees and presidents to provide personal contact of students with modern prophets, preachers, missionaries, and leaders of Christian thought and action. Any school which is not for Christianity is against it.

TWO POSSIBILITIES

What is likely to be the outcome of the present dissonance among Baptists? After the meetings to be held in Indianapolis in June we may know the answer. Two possibilities lie on the horizon.

The denomination may divide; furnishing America, already cursed with isolated sects, with another sectarian body. In that case we shall see many years of litigation over endowment funds, years of contradiction in the missionary enterprise at home and abroad, years of enfeeblement in education and philanthropy and religious publication. Worst of all, we shall see bitterness among brethren, the estrangement of friends, the triumph of the

forces of disunity and unbelief. We shall see the liberals becoming more extreme in their declarations and the conservatives assuming for all practical purposes the intellectual attitude of the Second Adventists. Such a consummation is devoutly to be deplored.

On the other hand, the spirit of tolerance and charity, the spirit of Roger Williams and John A. Broadus and A. J. Gordon, may arise once more and recall us to our great heritage and greater mission. A denomination founded on the principle of individual liberty ought to have room in it for various types of thought. From the beginning there have been two impulses in Baptist history. One of these, derived from John Calvin, with whose teaching the Baptists came into contact in Holland, has tended steadily toward literalism and dogmatism. The other impulse, derived from the fervent Anabaptists, has been one of reliance on the inward light, of emphasis on

the social gospel and the spiritual kingdom on the earth.

In the phrase of Dr. R. S. Storrs, "every denomination needs two wings to fly with." A denomination which contains only stand-patters and obscurantists is an impediment to the kingdom of God. A denomination which contains only the adventurous and path-breaking minds may run away with itself. We need both conservative and liberal, both the men who are sure of yesterday and the men who can greet the unseen with a cheer. We need the popular pictorial evangelist with his dramatic gospel for children, and the trained scholar who rejoices to see the sun when it is for most men below the horizon. We need the men of even narrow minds, if they are sincerely following all the truth they can receive. We need, above all, men who can be broad without being flat, hospitable but not nebulous, so sure of God that they do not need each morning to put forth reckless hands to steady his ark.

This article will be followed in a forthcoming issue by an article written by Bishop Francis J. McConnell, of the Methodist Church, on "The Future of the Baptists"—an outside view.

The World Within the World

By Rufus M. Jones

IN his great constructive book on the Philosophy of Religion, published twenty-five years ago, August Sabatier declared that man is "incurably religious." "I am religious," this interesting French scholar asserts, "because I am a man." He boldly takes the ground that the moment the human soul reveals its essential nature it shows a native tendency—what the biologists would call a "tropism"—to seek for God.

Tertullian, who could sometimes talk as a Roman lawyer and lean very strongly toward a religion of authority, in a famous passage has insisted that the testimony of the soul, when it stands forth in its native powers and speaks out of its experience, is religious—"whenever the soul comes to itself, as out of a surfeit, or a sleep, or a sickness, and attains something of its natural soundness, it speaks of God."

William James in his Psychology bears his positive testimony to the fact that man in his normal inner processes seeks and finds a "Great Companion." "We hear," he says, "in these days of scientific enlightenment, a great deal of discussion about the efficacy of prayer; and many reasons are given us why we should not pray, whilst others are given why we should. But in all this very little is said of the reason why we do pray, which is simply that we cannot help praying. The impulse to pray is a necessary consequence of the fact that whilst the innermost of the empirical selves of a man is a self of the social sort, it can yet find its adequate Socius only in an ideal world." We are haunted, he goes on to say, "by this sense of an ideal spectator."

Here are three different types of men, all contending that religion is grounded in the essential nature of man. The testimony could be greatly increased and it would

carry much weight if it did not meet with certain somewhat solemn facts on the other side of the account. We are confronted by a generation of boys and girls in our schools and colleges who often seem to be non-religious, "untroubled by a spark." They are not lawless, they are not anti-social. They are no more unethical than students have been in the past, often they are less. They merely seem to have no interest in religion. They appear to be unconcerned whether God exists or not. If he does exist he is not on their list of acquaintances and they give the matter no further consideration. Their lives are full of activity but lacking in depth. They seem to have eliminated that dimension of the soul which opens out into contact and fellowship with a great, invisible Companion.

POSITIVE INCULCATION OF RELIGION

This situation, serious as it is, does not, I think, alter the central facts to which the above quoted experts bear witness. The apparent drop of religious interest on the part of the present rising generation is due to a number of cumulative causes and is almost certainly a temporary stage. Religion—like any instinctive tendency—is easily checked, inhibited or masked. If, when a fundamental tendency "ripens" it does not receive the proper stimulus, encouragement and backing, it is apt to "fade out" and disappear, or at least to become quiescent and dormant. This has happened to many young people in our time. The positive inculcation of religion has been absent in a very large number of homes. When the stage of wonder and awe was reached nothing was done to meet it, to foster it, to feed it, and to raise it to its true significance and glory. The Sunday school, and a good deal of the other religious nurture outside the home, have been crude, old-fashioned,

WAR ON MODERNISM

IN BAPTIST CHURCH

June 4, 1922
"Fundamentalists" Prepare to
Stamp Out the Trend of Liberal Theological Views.

A determined fight among factions of the Baptist clergymen and laymen who make up the Northern Baptist Convention, which includes thirty-six States, practically all above the Mason and Dixon line, is expected when the convention assembles in Indianapolis on June 14 for a week's session. Under the leadership of Rev. J. C. Masee of Tremont Temple, Boston, until a few months ago pastor of the Baptist Temple, Brooklyn, the so-called "Fundamentalists" will try to get control of the convention, and, according to an announcement by Dr. Masee, "elect to every board and committee a clear majority of pronouncedly conservative men and women."

"Modernism and modernists" must go, according to an edict by Dr. Masee. "It is my hope that we shall there serve notice on the denomination that we are no longer tolerant of the drift from the ancient moorings."

The "Fundamentalists" include on their Executive Committee the Rev. John Roach Straton, the Rev. J. M. Dean, the Rev. Floyd Adams, the Rev. Frank M. Goodchild and the Rev. C. L. Laws. The Rev. Dr. Masee is the Chairman. Last year and the year before similar fights were made at the convention's sessions at Des Moines and Buffalo, but a greater show of strength on the part of the "Fundamentalists" is expected this year. The group will hold a "pre-convention conference" in Indianapolis on June 13.

In a letter addressed to "Ministers of the Northern Baptist Convention" and dated May 13, Dr. Masee states the views of the "Fundamentalists" in part as follows:

"We have voiced as our inalienable right protest against a departure from the faith once for all delivered and insist upon both a return to that faith and upon a strict adherence to the purposes and programs for which the boards and conventions were originally organized. We deplore the drift away from a sound doctrine. We reject the leadership of men of liberal theological views. We repudiate the over-emphasis of a social gospel which would commit the denomination to a program substituting the application of the ethics of Jesus to unregenerate human lives instead of the proclamation of His gospel of saving grace as a means to redeem the individual.

"We have insisted and still insist that our schools must be safeguarded from modernism and modernists. Baptist schools, supported by Baptist money, sponsored by Baptist conventions, must be required to maintain and teach the Baptist faith. This does not mean that other students are to be excluded or that our Baptist schools are to be proselyting institutions."

Dr. Masee's letter says further:

"I express a profound personal conviction when I say that in my judgment every man of modernistic theological tendencies, though he may at heart hold the faith of Christ, should be discontinued from any office in the Northern Baptist Convention for the simple reason that his tendency is wrong, and that his occupancy of an official position raises a question of distressing suspicion and anxiety in the hearts of the overwhelming conservative majority of Baptists. * * * Every officer of the convention this year should be distinctly and pronouncedly a conservative man."

The Rift in the Baptist Lute

By Rev. Robert A. Ashworth, D.D.

Pastor of the Baptist Church of the Redeemer, Yonkers, New York.

Dear Work June 24, 1922

THAT there is a division within the constituency of the Northern Baptist Convention so serious as to threaten its harmony, the successful prosecution of the great missionary and educational tasks to which it is committed in the New World Movement, and, indeed, its unity, is no secret. The sessions of the Convention, once a source of inspiration and fellowship, have for the past three years been disturbed by divisive discussion and the spirit of faction. No great forward movement ever launched by a great denomination has met such opposition and such hindrances as has the New World Movement. In spite of the fact that two thousand churches supported it magnificently and rose to a new standard of per capita giving beyond that reached by any other Christian body in history, only one-half of the \$100,000,000 has thus far been subscribed, to the great embarrassment of all the causes included in the program. Shortly before the taking of the subscriptions a widespread propaganda was started by a group of ultra-conservatives in the denomination which has continued unabated to the present time. It was directed first against the denominational colleges and seminaries. General and indiscriminating charges were widely disseminated, alleging that the seminaries were heretical and the influence of the schools un-Christian, or even anti-Christian. This aroused a widespread suspicion in the minds of the ill-informed and caused grave disquiet and unrest. Since the budget of the New World Movement assigned thirty-one per cent. of the total to the cause of education, this faction in the denomination declared their inability to support the movement, and they carried with them a very large number of churches and chilled the ardor of others. Thus the whole great missionary program of the denomination suffered with the educational features of it. When, early in the present year, the Board of Promotion, the executive body in charge of the New World Movement, in response to the reiterated statement that millions of money were being withheld from the movement by individuals and churches because of the inclusion of the schools in the budget, reversed their previous action and made it possible for donors to designate their gifts to any item in the budget, the leaders of the opposition declared that there was "now no reason why we should not co-operate to the fullest extent of our ability in our missionary enterprises." But the millions have not been forthcoming. The total collections this year fall twenty-five per cent. below those of the year preceding, and this would appear to be due only in part to the business situation in the country at large. It is easier to sow suspicion than to replace it with confidence. Money is proverbially shy, and it does not take a great deal of agitation to discourage people from paying it out.

The so-called "Fundamentalists" who have been carrying on the campaign of protest and criticism are a company whose number it is difficult to estimate. They manifested

themselves as a distinct group within the denomination shortly after the war, and contemporaneously with the ultra-conservative interdenominational movement whose name they bear, and with whose views they are in general sympathy, but with which they have no organic connection. The Baptists of the North are largely conservative in their views of doctrine, but only a fraction of the conservatives are affiliated with the Fundamentalists, and very many conservatives are wholly out of sympathy with their methods and propaganda. Nevertheless, they are a powerful ultra-conservative group within the denomination, organized, with a definite program and a few strong leaders, and are driven by the power of sincere conviction.

The doctrinal position of the Fundamentalists it is somewhat difficult to define. At their pre-Convention conference held in Des Moines a year ago there was adopted a "Confession of Faith" with which few Baptists would find serious fault. The attitude of multitudes toward this confession is, however, complicated by the character of the agitation carried on by the Fundamentalists and by the well-known theological position of many of their most conspicuous leaders. Drs. J. C. Mabee, W. B. Riley, J. R. Straton and Curtis Lee Laws, editor of "The Watchman-Examiner," which is recognized as the organ of the movement, are pronounced pre-millennarians, and they, with Dr. Frank M. Goodchild, have been most prominent in leadership. The pre-millennarians within the denomination are among the most ardent Fundamentalists and have given decided color to the movement in many parts of the country. Statements of faith promulgated by groups of Fundamentalists, and convictions held and expressed by individual leaders affirming the necessity of faith in the Bible as "inerrant and infallible," and pronouncements against "a scientific attitude toward the Bible" and Biblical criticism, together with diatribes against "modernism," evolution and the teaching of the natural sciences, and their general attitude toward the schools, have aroused misgivings in many minds that the movement is hostile to modern learning and would place fetters upon free inquiry. Fierce attacks upon "the social gospel" have not been reassuring. The opposition to policies determined by the Convention and the failure to cooperate in the New World Movement on the part of very many, together with the diversion of missionary and educational funds to underdenominational enterprises on the part of some of them, have not fostered confidence.

What is it that the Fundamentalists want?

1. They want more power in the management of Baptist affairs, more offices in the Northern Baptist Convention, more conservative members on the committees of the Convention and on the boards of the missionary societies. They believe that the preponderance of conservatives, variously estimated by the Fundamentalists as from sixty to eighty-five per cent. of the Baptist constituency, according to the

Optimism of the estimator, is not proportionately represented in the councils of the denomination.

The facts upon which to determine this issue have not been collated, but I believe that it might easily be shown that the conservatives are now in a decided majority in every denominational official directorate whatsoever. There is no disposition that can be discerned on the part of a minority of so-called progressives to deprive any group within the denomination of a proper representation, and, indeed, in so democratic an organization as is the Northern Baptist Convention, to attempt to do so would be quite futile.

But the Fundamentalists want to dominate and control the official bodies of the denomination and to determine its policies and personnel, whether it be the Northern Baptist Convention, the Board of Promotion, or the missionary societies and their great financial endowments. "Why on earth," asks Dr. Laws, "should not conservatives rule?" "I express a profound personal conviction," writes the chairman of the Executive Committee of the Fundamentalists, in an official communication, "when I say that in my judgment every man of modernistic theological tendencies, though he may at heart hold the faith of Christ, should be discontinued from any office in the Northern Baptist Convention, for the simple reason that his tendency is wrong and that his occupancy of an official position raises a question of distressing suspicion and anxiety in the hearts of the overwhelming conservative majority of Baptists."

It has been charged against the Fundamentalist leaders that they intend to "pack" the Convention at Indianapolis with their followers with the intent of taking over all the denominational machinery. The charge was based upon a letter signed by Dr. Massee for their Executive Committee and addressed to members of the Fundamentals Council, composed of representatives in the several States, dated December, 1921, in which he says: "There is no doubt in the minds of the Executive Committee on Fundamentals that we must proceed definitely as far as possible to organize the various States, looking toward the Convention. Conservatives must attend in such numbers and in such organizations as will enable them, if necessary, by votes to determine the policies and personnel of the next Convention." In a later letter he writes: "We must keep the fight going all along the line. . . . We can never consent to stop short of seeing the denominational machinery in control of the great conservative constituency which makes up at least three-fourths of the denomination." An intention, however, thus to infuse political methods and a deliberate spirit of faction into the Convention has since been disclaimed by Dr. Massee. But in the most recent letter of their Executive Committee, addressed to all ministers of the Northern Baptist Convention, he expresses the hope "that such a crowd of independent Baptists will attend the Indianapolis Convention as has never before assembled on this continent, and that they will in the exercise of their prerogative elect to every board and committee a clear majority of pronouncedly conservative men and women. . . . Every officer of the Convention this year should be distinctly and pronouncedly a conservative man."

2. The Fundamentalists want the Northern Baptist Convention to adopt at Indianapolis a Confession of Faith, by preference the "Des Moines Confession," prepared by themselves, which is mentioned above. Just what that would involve does not yet appear. Dr. Massee, the outstanding leader and spokesman of the Fundamentalists and chairman of the Executive Committee, declared in a conference in

New York that he would have the Confession made the basis of church membership, of the relation of the churches to the Convention, and of the appointment of missionaries. In the absence of any official statement to the contrary, this is not reassuring to what I may term "old-time" Baptists. For this is to impose an authoritative creed upon the denomination. While Baptists have written many confessions, such as the Philadelphia Confession and the New Hampshire Confession, promulgated as statements of the positions generally held by Baptists and adopted by many churches, they have never had an official creed, and, indeed, it has always been one of their "fundamental" principles that the New Testament is the sufficient rule of faith and practice, and that every man has the right and privilege of interpreting it for himself.

3. The Fundamentalists want, according to the official letter to the Fundamentalist Council, signed by the chairman of the Executive Committee, the mission boards of the Convention to "cease to appoint to mission fields men committed to the modernistic philosophy, the social program of mission activities, and men who are not consumed with a spiritual passion for lost souls. It is a crime against God and man," the letter proceeds, "for us to use our great denominational missionary funds in an effort to apply the ethics of Jesus to the lives of unregenerate men, whether individuals or in the mass. . . . Programs of Americanization, agricultural missions, community centers, and so on, must cease to have major emphasis in the minds of our missionary secretaries and boards." It is needless to say that, on the one hand, the implication of indifference to evangelism that this injunction contains is not accepted by the missionary boards as a fair or accurate presentation of their actual policies at the present time, and, on the other hand, that its tone betrays a narrow conception of missionary effort and purpose to which it would be impossible for forward-looking men to return at the present time.

4. Finally, the Fundamentalists want all denominational officials brought to the test of the Gospel according to the Fundamentalists, and a general house-cleaning of all who do not measure up to their dogmas. Further, they wish the schools and the seminaries and all who teach in them to lie in their theological Procrustean bed, and to be lengthened or shortened as need may require. "The school situation must be cleared up," says the letter quoted above. "Boards of trustees of the individual schools must make a thorough-going investigation of the teaching in the schools and eliminate from the schools the men who are not Baptists in fact as well as in name. There is no place for the philosophy of modernism in Baptist schools." (It should be interpolated that the definition of "modernism" widely circulated in some parts of the country by groups of Fundamentalists runs as follows: "A method of religious interpretation that . . . is built on evolution, rationalism, ethics, speculation and the results of the radical criticism of the Bible, and that exalts man's reason above Divine revelation.") "Baptist seminaries," the letter continues, "should expel from their faculty every teacher who has in any way departed from the historic Baptist faith. Baptists cannot tolerate a scientific attitude toward the Bible."

Such a demand, of course, needs to be examined in the light both of what constitutes the "historic Baptist faith" and of whether the Fundamentalists can qualify as its true and acknowledged custodians. It raises the question, also, whether any progress in doctrine is either possible or to be permitted. Fundamentalists are thoroughly convinced that they enjoy exclusive possession of the only simon-pure Bap-

Con. of

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THE BULLETIN

OF THE

BIBLE UNION OF CHINA

APRIL-MAY

1923

NUMBER 12

Registered at the Chinese Post Office as a Newspaper

**THE SUPREME NEED IN MISSION
COLLEGES**

THINKING GREY—ZWEMER

The Bulletin is mailed free to all contributors to the work of the Bible Union of China. To all others, Mex. \$1.00 per year in China; Foreign Countries \$1.00 Gold. Twenty cents per single copy. Office of the Bible Union, 1 Quinsan Gardens, Shanghai.

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SIGNS OF THE TIMES.

"INTERPRETING AWAY" THE CHURCH STANDARDS.

In the last number of the BULLETIN, certain extracts from the Confessions and Articles of Belief of the larger church bodies were given. If these Declarations were accepted by all in their original and obvious meanings, the issue would be fairly clear. If, however, it is generally allowed that they may be "interpreted" according to the so-called "modern" viewpoint, there is real danger that the new "interpretation" may amount to a practical denying of the Statement itself. If any "interpretation" whatever is allowed, what, if any, are the limits to such tolerance? The question is of vital moment in several church bodies at the present time.

Dr. Fosdick is a Baptist, but regularly preaching in a Presbyterian Church. The Presbytery of Philadelphia has overtured the Presbyterian General Assembly "to take such action as will require the teaching in the First Presbyterian Church of New York City to conform to the system of doctrine taught in the Confession of Faith."

In the Methodist Episcopal Church, the case of Rev. J. S. M. Buckner, of Nebrasaka, U.S.A., has become a *cause célèbre*. Mr. Buckner had widely published his "modern" views regarding the Bible. Bishop Stuntz and the Nebraska Conference felt that he was doing great harm to the church and unanimously decided for his retirement.

The Church Missionary Society has been unable to reconcile in one organization the conservative and modern "interpretations" of its position regarding the Bible. And the *Bible Churchmen's* Missionary Society has been formed by certain of the more conservative members of the original society. In the words of Secretary Manley, as quoted in the last BULLETIN, Conservatives "accept the teaching of the 39 Articles heartily and without reservation, giving them broadly that same evangelical interpretation *that was originally intended.*"

A similar and most notable case of conflict regarding limits of *re-interpretation* of Standards by those holding office under those Standards, has recently come prominently before the public in the Protestant Episcopal Church of America. The Rev. Percy Stickney

Grant has been for many years rector of the Church of the Ascension, New York City. His career has been a somewhat spectacular one in many respects, and several successive Bishops of New York have sought to keep his utterances and acts within the pale of church law and standards.

Following a sermon preached by Dr. Grant on January 14, Bishop W. T. Manning has called upon him "to correct unmistakably the impression which you have publicly given of your disbelief in our Lord Jesus Christ as God and Savior, or if this is not possible for you to do, then to withdraw from the ministry of this Church." The Bishop claims that one who does not "accept the faith as set forth in the Creed . . . should voluntarily resign," and moreover that the question involved "is one not only of theology, but of honor and good faith."

The "liberty of interpretation," held so essential by men of the modern school, is regarded by the Bishop as having definite limits. "Interpretation," says the Bishop, "means reasonable explanation of a fact on the basis of its acceptance as true; to call that interpretation which is in fact denial, is a misuse of language. There is great liberty of thought and expression in the Episcopal Church, but this does not give her ministers the right to deny the essential faith for which the Church stands."

But the Bishop's full letter is given below:

'Since my conversation with you last Wednesday afternoon I have given most earnest thought to the matter which we then discussed. That conversation was, as you know, in some important points not reassuring to me, and I feel called upon to let you and the Church know clearly what my judgment is in this matter.

'You will, I hope, believe that what I write is not written under any sense of irritation nor with personal feeling of any sort. If you were my own brother, I should feel obliged to write you what I am now writing. If I understand you aright, you confirm as correct the reports of your sermon preached last Sunday and also other utterances which you are reported to have made since that time.

'The impression which you have given to the Church and to the public is that you deny the miraculous elements of the Gospel and that you no longer believe the statement of the Christian Faith as contained in the Apostles' Creed. The Apostles' Creed is the statement of the Christian Faith, which not only every minister, but every member of this Church, is required to accept. As a minister of this Church you are obliged constantly and publicly to declare your belief

in it. At every Baptism at which you officiate you are required to ask the person who is seeking admission to the Church, "Dost thou believe, all the articles of the Christian Faith as contained in the Apostles' Creed?"

'At your ordination you were asked publicly and solemnly: "Will you then give your faithful diligence always so to minister the Doctrine and Sacraments and the Discipline of Christ as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God, so that you may teach the people committed to your Care and Charge with all diligence to keep and observe the same?" To this question you replied, "I will so do, by the help of the Lord." If you cannot now conscientiously accept and teach the Christian Faith as contained in the Apostles' Creed, it is plain that you cannot consistently continue to hold your commission as a minister and teacher in the Protestant Episcopal Church.

'In my judgment, therefore, you are called upon to follow one of two courses. You should at once publicly correct the impression given by your recent sermon and state clearly that you do accept the faith of the Church as set forth in the Creed, or if you do not accept this Faith you should voluntarily resign from the ministry of this Church.

'This in no way restricts or conflicts with your personal liberty or your freedom of thought. You are at liberty to teach whatever you believe, but you are not at liberty to deny the faith for which the Protestant Episcopal Church stands and at the same time continue as one of her ministers. It is incumbent upon all of us to follow what we believe to be the truth wherever it may lead us, and if it leads you outside the Episcopal Church it is your duty courageously and honestly to follow it there, but so long as you elect to remain a minister of this Church, loyalty to its Creed is a binding obligation upon you. If you do not believe in Jesus Christ as God and Saviour you are restricting your own freedom and injuring yourself by remaining in your present position.

'The question here involved is one not only of theology, but of honour and good faith. According to your own statement, it appears that you have not only given up belief in this or that less important doctrine, but that you have lost your belief in the Saviour Himself as He is presented to us in the Four Gospels and in the Apostles' Creed. You will say that this Church allows great liberty of interpretation as to the meaning of the articles of the Creed. This is quite true, and I rejoice in the great liberty of thought which this Church allows and desire to uphold it to the utmost limit that is lawful and right. But interpretation of a fact or a truth is one thing and denial of it is another. Interpretation means reasonable explanation of a fact on the basis of its acceptance as true. To call that interpretation which is in fact denial is a misuse of language. There is great liberty of thought and expression in the Episcopal

Church, but this does not give her ministers the right to deny the essential faith for which the Church stands.

‘In a great charge to the Convention of this diocese, entitled *Law and Loyalty*, which I would gladly make my own, Bishop Henry C. Potter said:

“This Church has her standards of Faith embodied in the Creeds and Offices and Articles which, taken together with Holy Scripture, are her Rule and Faith. In the interpretation of these there always has been, and there always will be, a certain latitude of interpretation for which every wise man will be devoutly thankful. But that that latitude exists is no more certain than that it has its limits, and that the transgression of these limits, by whatever ingenuity it has been accomplished, has wrought only evil in lowering the moral tone of the Church, and in debilitating the individual conscience is, I think, no less certain. . . . Out of all the conflict and clamor of opinions, above all the vagaries of individual sentiment, or inclination, there rises that thing which we call *loyalty*, whether to God or our country, or our Mother, the Church.”

‘I do not believe in heresy trials if these can possibly be avoided. They ought never to be necessary in the Church where the spirit of love and patience and fellowship should reign. If any man knows that he cannot fulfil the terms upon which he holds his office in the ministry he should voluntarily retire from it. But, to quote again the words of Bishop Potter, “Toleration in a Body which professes to hold and teach revealed Truth must have its limits.”

‘I call upon you to correct unmistakably the impression which you have publicly given of your disbelief in our Lord Jesus Christ as God and Saviour, or if it is not possible for you to do so, then to withdraw from the ministry of this Church.’

‘Yours faithfully, ‘WILLIAM T. MANNING.’

Here follows the reply of Dr. Grant. It is a long letter but we feel called to reprint it in full, for one reason because the *British Modern Churchman* speaks of it as a letter, “which, we believe, is really the manifesto of the American Modernists.” Moreover, the same magazine says that it was written “after Dr. Grant had taken counsel with a number of leading theologians in the Protestant Church of America.”

‘MY DEAR BISHOP MANNING,

‘I shall endeavour to answer your letter of January 19 as clearly and unambiguously as possible.

‘First, as to the “miraculous elements of the Gospel.” I cannot love God with my mind and at the same time believe that the laws of nature were ever violated; for the simple reason that God Himself has taught me, as He is teaching all our sons and daughters in every modern university of the Western world to-day, that those laws are

immutable throughout eternity. It is not in the remotest degree that I question His power. It is simply a matter of evidence. Every science which His Spirit is revealing to us to-day combines to affirm that "the unfailing order of immortal nature" has behind it His own will and purpose. If you reply that in the Gospel miracles laws of which we have no knowledge were set in operation, I must answer that in such case the alleged events cease to be miracles. Should your hypothetical contention turn out to be true in fact, with all lovers of truth I would rejoice in such fresh revelation. But of this there is as yet not a scintilla of evidence. In the "miracles" of healing, many of the laws employed by Christ have to-day been made known to us, but we thereby realise clearly that such works are not contrary to but in accordance with law. To another category belong such stories, for instance, as that of Christ walking for perhaps half a mile upon the surface of the water. All books of the New Testament tell us that He had a true human body and lived a real human life. That human body weighed, let us say, 150 pounds. Am I helped either in my own inner life or in my preaching to others by affirming that such a body, in utter defiance to the law of gravitation, walked upon water as upon a solid floor! Were I to state that this is a literal fact, might I not justly be charged with denying the true humanity of our Lord? And I am very sure that Jesus of Nazareth did nothing in His life for the purpose of creating wonder. Indeed, He definitely refused the request for a sign of this character, affirming such seeking to be the mark of a degraded generation.

My position in the matter is that of the Rev. Dr. Inge, Dean of St. Paul's Cathedral, London, one of the most brilliant minds of the Anglican Communion, who says (*Outspoken Essays*):

"Miracles must, I am convinced, be relegated to the sphere of pious opinion. It is not likely, perhaps, that the progress of science will increase the difficulty of believing them; but it can never again be possible to make the truths of religion depend upon physical portents having taken place as recorded. The Christian revelation can stand without them, and the rulers of the Church will soon have to realize that in very many minds it does stand without them."

"The writers of the Gospels were men steeped in the ideas of the Old Testament, according to the documents of which miracle was almost an every-day occurrence. Yet the historicity of those Hebrew stories, as you know well, is to-day rejected by the majority of even the conservative scholars of the Anglican Communion. But is it possible for those who love Truth above all things to draw a line between the Old and the New Testament? Our earliest Gospel was written by a man who had not been a follower of Christ during his life on earth, and the author was, therefore, dependent for his information upon others. Quite apart from this fact, was it not inevitable that in an age in which evidence, sequence, causation were almost wholly unknown terms, that every remarkable event should

be explained as "miracle"? I need not remind you, as illustrative of this fact, of the evangelist's explanation of mental disorder by the hypothesis of devil possession. I do not suppose that you, any more than other educated Christian teachers, imagine that in the physical body of the Gergesene "demoniac" were really dwelling some five thousand devils, who, at the word of Christ, transferred themselves to the bodies of the swine. But St. Mark, by his use of the word "legion," the name of the Roman regiment, clearly implies that this was the case. On the other hand, again, of course, with you, I truly believe that our Lord healed this unfortunate man. St. Mark explains the fact by the aid of first century science, and I by the help of twentieth century science. Is this disloyalty, either to Christ or the Church?

'Another factor of which I would remind you, and which has a profound bearing upon the question of miracles, is the manner in which later evangelists heighten the miraculous element in the stories of the earliest Gospel. It is commonplace of scholarship that "the unknown Palestinian disciple," to use the phrase of Bishop Gore, who compiled the *Gospel according to St. Matthew*, incorporated into his document most of the *Gospel according to St. Mark*. But I ask you to note that in almost every case of "miracle" he has added further miraculous elements to the former's stories. Would you say that I must also believe these? Even Bishop Gore, who is so insistent upon belief in miracle, affirms of at least one which is recorded in *St. Matthew's Gospel*, that "it is difficult to believe it to be historical." We both know that fifty years ago Bishop Gore would have been tried and deposed for that statement; and that Bishop Colenso was degraded for saying far less than what the former Bishop of Oxford has affirmed in his *Belief in God*. Yet to-day Bishop Colenso's belief is held by every conservative Anglican who reads. But, you will reply, "There must be a limit somewhere; a line must be drawn beyond which it is disloyal to go." Most heartily do I concur in this. The limit is Truth; and he who is disloyal to Truth has no place in the ministry of the Church. But Truth is not something of which one can have different brands. There can be no such things as "Episcopalian Truth," or "Presbyterian Truth," or "Catholic Truth." Truth is what *is*. And as the centuries roll on the Holy Spirit of God is ever guiding men into fresh vistas of Truth. You would not, I know, attempt to silence this search for Truth by authority. Bishop Gore may be in error in his statements; so may I. That is a relatively small matter. What is of supreme importance, if we would follow the example of Christ, whose position in regard to current beliefs was above all things that of critic, is our *attitude* toward Truth. His quarrel with the orthodoxy of His day was not at all because of the inaccuracy or inadequacy of its beliefs. His flaming indignation, so graphically portrayed in the Gospels, was aroused by an *attitude of mind*, which,

closed to new Truth, vehemently affirmed it already possessed all Truth. Must the Church of to-day continue to perpetuate this tragic error? As Canon Streeter admirably expressed it:

“While the world—or rather its best men—have been seeking truth, the Church has been interested in defending tradition, with the result that the intellectual leadership, which, in the Middle Ages, belonged to the Church, has passed to the scientist. And the scientist, once outside the boundaries of his own subject and in the sphere of philosophy and ethics, has not infrequently led men wrong, to their no small hurt. Yet for this hurt, too, the Church is more than half responsible, for it has been the attitude of the Church toward the search for truth that has, quite unnecessarily, made science the traditional enemy and thereby prejudiced its devotees against an impartial consideration of the truth for which religion stands. . . . Apologists often point out that when a conflict has arisen between traditional views and modern hypotheses, whether of science or criticism or history, it has not infrequently happened that the traditionalist has ultimately been found in point of fact to be nearer to the truth. This may be so, but it is irrelevant. The Church’s attitude to truth has been a moral, not an intellectual failure. To be mistaken about a matter of fact, or to entertain for a time a false hypothesis, is to be guilty of an error which time and further inquiry will correct. Absolute devotion to truth and making mistakes about the truth are quite compatible. Science often makes mistakes. But not to be interested in discovering truth, to make a virtue of the fact under the name of ‘faith’; worst of all, deliberately to suppress one’s interest under the name of ‘the sacrifice of the reason’ or ‘the asceticism of the intellect,’ is (for those who have the requisite mental capacity and training) openly to renounce obedience to the commandment, ‘Thou shalt love the Lord thy God with all thy *mind*.’ Nothing is nobler than the impulse which moves man to offer up his best and dearest to his God, nothing more pathetic than the delusion that he must first slay the thing he offers—whether it be his first-born in the flames of Moloch or his reason at the altar of Christ.”

‘Now as to my belief in the Apostles’ Creed. You say in your letter that while there is rightly allowed liberty of interpretation, “to call that interpretation which is, in fact, denial, is a misuse of language.” May I venture to apply this sentence to an article of the Creed which we both recite? “I believe. . . . He descended into Hell”? “Hell” is, of course, the old English equivalent of the word *inferos* or *inferna*, “the lower parts,” which the Latin Creed employs here. “Lower parts of what?” You are as well aware as I what the words meant to the framers of the Creed. The Church inherited a Rabbinic eschatology, based upon a geocentric conception of the universe, according to which the spirit of a man at death went down at a right angle to the plane of the middle of the earth. It was universally believed by the early Christians that at death Christ went to this locality. It is sufficient to remind you of St. Paul’s words to the Ephesians: “he that ascended, what is it but he also descended into the lower parts of the earth?” Now I plead guilty, not only to an interpretation of this statement, but to one which involves a denial of the fact therein stated. I am as sure as that I am writing these words that there is no such place at a given depth below the surface of the earth, to which the spirits of men go after death.

Christ did not go there, for the place does not exist. Would I be in error if I assumed that you heartily endorsed me in this particular matter? Perhaps, however, you will reply that the Protestant Episcopal Church, by her permission to use as an alternative for "hell" "the place of departed spirits," thereby defines this place to be other than a locality under the earth. If this contention be true in fact, then I must answer that our Church by such interpretation has in reality denied the fact which the Creed affirms to be true. From your point of view, could a single portion of the Church lawfully do this? And how would this harmonize with your statement that "to call that interpretation, which is in fact denial, is a misuse of language"?

'Can I be rightly said to disbelieve the Creed because I have come to see that its language here is wholly symbolic? I venture to think that I cannot. The clause was inserted, perhaps to attest the reality of Christ's death, and to affirm that He had a true human spirit. It would be superfluous to say that I believe this. I differ from the framers of the Creed in this particular only in their eschatology, which was an inheritance from Rabbinic Judaism, and which the Spirit of God has shown us to be erroneous. If I am right in thinking you agree with me in this particular, do we not both, not simply interpret, but in our interpretation deny a fact which the Creed affirms to have occurred? And do we think that we are thereby disloyal to the Creed? Do we not rightly feel that we are endeavoring to affirm the essential idea which the framers of the Creed, with less perfect knowledge, were endeavoring to set forth? And we both will continue to affirm that Christ at his death passed into the world of spirit, and not into a locality below the surface of the earth, and this even though the Creed avers the latter, and though the Bishop a few years ago solemnly stated that "fixity of interpretation is of the essence of the Creeds."

'With this quotation I should like to compare the formal verdict of the Bishop of Oxford last year in the case of the Rev. Mr. Major, a Clergyman of the Church of England. But before reciting this may I recall the fact that a doctrinal judgment in the Church of England is applicable to our own Communion, inasmuch as our Book of Common Prayer states that "this church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship"? Mr. Major was "cited" before the Bishop of Oxford on the charge that he denied the resurrection of the body. Replying to the charge at the demand of his Bishop, the accused, in a lengthy written statement, expounded historically, first, the meaning of the clause as held by Christians at the time it was inserted into the Creed, and as believed by the Church until the middle of the nineteenth century. There was no possible ambiguity about the Church's belief. The original language of the Creed read, not "body" but "flesh," sometimes "this flesh"; and with the exception of some

Alexandrian theologians, practically all Christians through the centuries believed that at the final judgment the actual fleshly body of the individual would be resuscitated. This teaching Mr. Major formally, and in language admitting of no ambiguity whatever, repudiated. That is, in interpreting this article of the Creed he definitely denied the fact which the Creed affirmed. In so doing he claimed the right to retain and exercise his ministry in the Church of England. As you are aware, the three Professors of Divinity in the University of Oxford, to whom as "Inquisitors" the bishop submitted his reply, severally supported his contention, and with this the bishop, in his formal judgment, concurred. You are further aware that the appeal of the plaintiff to the Archbishop of Canterbury entirely failed.

I submit that in this case we have the judgment of the highest authority of the Anglican Communion that "fixity of interpretation is *not* of the essence of the Creeds," and that interpretation, if in the light of the ever-growing Truth, may even, without disloyalty to the essential ideas underlying the words of the Creed, involve denial of a creedal statement. Surely there is no disloyalty here. The framers of the Creed were setting forth the most fundamental of all beliefs involved in the very acceptance of the idea of God; namely, that the personality of man survives the dissolution of his physical organism. In the absence of all biological knowledge, and with the inheritance of an apocalyptic eschatology, how else could they declare this tremendous truth than by affirming the literal resuscitation and reassembling of the particles of which our bodies are composed? Should we demand of them a knowledge of cell chemistry which was not made known to man until modern times? You and I know that among the trillions of cells which compose our organism are particles of germinal matter once forming portions of thousands of human bodies of the past. Shall we criticize Christians of a former day because they were unaware of this fact? On the other hand, loyalty to Him who is the Author of Truth demands that with the phraseology of venerable formularies we correlate the vast stores of new truth which God is ever revealing; and that, when necessary, we explain their phraseology in the light of such new knowledge.

It is in this sense, then, that I would look at the early Roman baptismal symbol which we call the Apostles' Creed. I desire ever to probe beneath its words to its ideas; to interpret the unchanging truths of religion which its framers endeavored to set forth in the light of the accumulating stores of knowledge given by that Spirit whom Christ promised would continually guide the Church into all the truth. Must I abandon my ministry and be ejected from the Church I love in order to do this?

I pass now to my belief in Jesus Christ our Lord. From my heart I believe that Jesus is the Portrait of the Invisible God, the perfect revelation of my heavenly Father. When I ask myself "What

is God like?" I can only answer, "He is like Jesus," and hence I can make my own the words "He that hath seen Me hath seen the Father." But I cannot make my own either Platonist or Aristotelian explanations of the metaphysical relationship between our Lord and the Father. I do not know what that metaphysical relationship may be, and I know that no one else on earth knows. For that revelation we must all alike wait for the clear light of the other world, and be content to say while here with St. Paul, "Now I know in part"; "I count not myself yet to have apprehended." The Church in every age of its checkered career has endeavoured to express anew, with the best thought and philosophy of its day, this relationship. But from the nature of the case it is impossible precisely to define the indefinable. It is easy to say, "Jesus is God"—alas! too easy. Such an affirmation, when we try to think through its meaning, brings us at once into the arid region of discarded metaphysical thought; in which, during the endeavor to keep clear the subtle meaning of such terms as Ousia, Hypostasis and Persona, it is well nigh impossible to avoid the Scylla of "dividing the Substance" without making shipwreck upon the Charybdis of "confounding the Persons." It is so remote, either from the teaching of Christ, or from the hunger of the world for God to-day. It is much more in accordance with the Gospel to realize with St. Paul, that "God was in Christ, reconciling the world unto himself," and to have as the ideal of one's life the mystical thought of the same great Apostle: "I live, yet no longer I, but Christ liveth in me; and the life which I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me." I would endorse the words of the Rev. C. E. Raven, a clergyman of the Church of England, and until recently, Dean of Emmanuel College, Cambridge, who in a sermon before the University of Cambridge a year ago spoke as follows:

"We search the writings (of the orthodox traditionalists of to-day) to find the bread of life, for which the world is hungering. And we find, alas! that it should be so, only the stones of ancient formularies, the scorpions of ancient superstitions. Take one instance. Nothing is more obviously vital than the restatement of the doctrine of the Incarnation. Biology and psychology have profoundly modified the whole content of the words God and man. Critical science has recovered for us a fresh portrait of Jesus, and yet the heirs of Catholicism have hitherto only given us treatises based upon the historical accuracy of the Fourth Gospel and couched in terms of the question-begging formula of Chalcedon."

'And I gladly make my own the weighty words of another Anglican clergyman, the late Henry Barclay Swete, D.D., Regius Professor of Divinity in the University of Cambridge. In his preface to *The Cambridge Theological Essays* he says:

"There is room in theology for the new as well as for the old, and each age, as it passes, must contribute to the store and not merely preserve and pass it on. . . . The times have moved on, bringing new workers, new facts, new ideas, glimpses even of whole fields of thought unknown to us then; and

room must be found for these in our theology as well as in other departments of study. It is no disloyalty to the past to endeavour to keep pace with the present, or prepare for a future which is already coming into sight. Theologians above all men are tempted to regard what is novel as suspect or even self-condemned; does not the Queen of Sciences teach eternal and unchanging truth? Was not the faith, it will be asked, *once for all delivered to the saints*? But those who urge this plea forget that there is another point of view which is not to be overlooked. If there are things new, as well as things old in the store of the spiritual householder, it is his duty to give prominence to each of these aspects of truth in its own place. The New Covenant, no longer new in point of time, possesses what the Old Covenant lacked, an inherent power of presenting itself in fresh lights, and of developing points of contact with the latest revelations of human knowledge. The Logos, as an early Christian writer has finely said, though He was of old, even from the beginning manifested Himself anew at the Incarnation, and is evermore being born into a fresh, young life in the hearts of the saints; through her progressive realization of the Christ, the Church is enabled continually to renew the vitality of her early days, while there are epochs in her long history when the Eternal Truth appears with the startling freshness of a great spiritual discovery. Such an epoch, answering to an age of rapid progress in other branches of knowledge, may be dawning upon us now, and it is not for us to follow the example of the Scribes of our Lord's time by overlooking or misreading the signs of the time. The disciples of the Word dare not turn away from any of the teachings of God in nature or in history because they may be thought to involve a reconstruction of some of their cherished beliefs."

'As I read the scathing denunciations of many of my clerical brethren, who have rushed into print ere I have had opportunity even to frame my reply to you, I am reminded of some sober words of Bishop Gore in a book which last Lent you commended to the diocese:

"It is pitiful to see how many there are among the professed ministers of Christ who, in an hour of popular discussion of some vital truth, are proved by their perplexity or dismay, or by their uninstructed denunciations, never to have thought at all seriously or deeply about the most momentous questions."

'The newspapers, by their headlines and editorials, have in many cases already judged me and pronounced me guilty because I said in my sermon two Sundays ago, in speaking of Christ in His earthly life, "Very few clergymen to-day, who have been educated in the large Universities—by which I mean places where science as well as classics and mathematics are taught—accept the idea that Jesus had the power of God." But surely this is only what our Lord Himself, in well-attested sayings from our earliest sources of His life, clearly affirms; and it is also what His earliest Evangelist affirms. Thus, St. Mark says, with reference to a visit to Nazareth, that "He could there do no mighty work (elsewhere this term is usually translated 'miracle') . . . and He marvelled because of their unbelief." Here it is clearly stated that Jesus was unable to do a particular thing, and that he expressed surprise over a condition which he had not anticipated. If St. Mark, writing about 68 A.D., had thought that Jesus then possessed the power of God, do you

seriously think that he could possibly have written this of Him? Or, if he had thought of Him in terms of, let us say, the Chalcedonian Definition of the Faith in the fifth century, could he possibly have written it of Him?

'A later Evangelist, "The unknown Palestinian Disciple," who compiled the *Gospel according to St. Matthew*, evidently from the same fear, so freely expressed recently by a portion of the public in our newspapers, could not write it of Him. For he re-wrote the passage, completely deleting the ideas of inability or surprise. "He did not many mighty works there because of their unbelief." And this later Evangelist follows the same procedure throughout his document, either by re-writing or omitting a given section in his source. There is no better attested passage in the Gospels than that in *St. Mark* x, 17. A man asks Jesus, "Good Master, what shall I do that I may inherit eternal life?" And He answers, "Why callest thou me good? None is good, save one, God." What does *St. Matthew* do with this passage? In his desire to avoid the disclaimer, he re-writes it, so that the question becomes, "Master, what good thing shall I do that I may have eternal life?" And the answer is, "Why askest thou me concerning that which is good? One there is Who is good." Now every scholar in the world knows which of these two forms is the original. Every professor in your seminary on Chelsea Square will tell you that it is *St. Mark's*. Am I to be asked either to withdraw my statement above or else leave the Church I love because I believe *St. Mark's Gospel* here and in many another instance, rather than what, in company with even such conservative scholars as Bishop Gore, I know to be a secondary source? There can be no doubt, in the light of modern scholarly research, that in the above particulars *St. Matthew's Gospel* represents the beginning of that process of dehumanizing our Lord, which reaches its full fruition in the Middle Ages.

'With such understanding as I have, I am sure that in some sense there was in Jesus an Incarnation of Deity. My entire spiritual experience makes clear to me that His revelation of God is absolutely unique; that He is, as I said above, the very Portrait of the Father. But how this was accomplished is to me, from the nature of the case, a wholly speculative question, as to which I know nothing. It may have been, as with the assistance of Greek philosophy the author of the Fourth Gospel expresses it, by the overshadowing "Word," or "Reason" of God; or it may have been in one of the hundred other ways that later Christians have tried to picture it. But I am also sure, because the historic records of His life tell me plainly, that He was also perfectly human, with apparently the limitations of other human beings. If this be not true, and if while on earth He possessed the power of God, could He—to mention but a single illustration—have prayed to God, as so often He is pictured in the Gospels as doing? Is it not unthinkable that God can pray to God?

Would it not be truer to say, with the author of the Epistle to the Hebrews, that "He learned obedience by the things which He suffered"?

'But in thinking of what is called the Deity of Christ, mere intellectual assent or attempted abstract accuracy seems to me to have little value in comparison with ethical allegiance to His teaching. I cannot forget that, according to St. James, the devils have a most accurate intellectual belief as to the nature of God; a belief, however, which in his estimation, in no wise adds to their moral growth. Nearer the ideal and teaching of our Lord, it seems to me, as His ideal and teaching are expressed in our earliest sources, is the thought of the Rev. C. F. Russell, Hulsean Lecturer in the Anglican Communion, who, following the ethical conception of the Incarnation so nobly expressed by Athanasius, says:

"Who is it that believes to-day in the Divinity of Christ? Is it not the man whose whole soul goes out in unreserving acceptance of the supremacy of love? Such a definition would include many who do not assume the name of Christian; many who, because they stumble at the creeds, would feel, and might even be told, that they had no place at a Christian Eucharist; many who within the last few years have fought and died for an ideal, for the love of country, for the love of comrades, and yet have stood resolutely outside the Churches. Can we doubt that such men acknowledge the Divinity of Christ in the only way in which He could Himself wish such acknowledgment to be made the test of discipleship? The majesty of love has them in thrall.

"There is a negative side to our conclusion as well. However loudly and clearly a man may recite the creed, he does not really believe this great doctrine of the faith if he does not consciously accept the supremacy of love, whether as revealing the nature of God or as constituting the ideal and principle of true human life. The man who honestly thinks that in the last resort force is mightier than love, whether it be in the affairs of individual men or of nations, does not believe in the Divinity of Christ. The man who deliberately values wealth above opportunity of service, whether for himself or for his friends, does not believe in the Divinity of Christ. In a word, we deny that He is Divine whenever we set anything save love on the throne of the universe or of the individual heart."

'I trust, dear Bishop Manning, that I have clearly answered your letter and that you will believe my words to be without conscious equivocation or mental reservation of any kind whatever. What I have written is taught publicly by great numbers of clergymen in the Anglican Communion, including not a few Bishops and probably the majority of her most illustrious scholars. It would have been a simple matter to multiply quotations from representative Anglican teachers. But perhaps sufficient for our purpose have been cited. If at any time I may have seemed to have expressed myself crudely, I sincerely regret it.

'In conclusion I would say *ex animo* with St. Paul, that "the Lord (*i.e.*, the Christ of experience) is the Spirit." Might I venture

to add the conclusion of his sentence, "Where the Spirit of the Lord is there is liberty"?'

Very faithfully yours, PERCY STICKNEY GRANT.

' MY DEAR GRANT:

' I have received your letter of January 25 and have read it with great care. In my former letter I called your attention to the fact that in your recent sermons you gave the impression to the Church, and to the public generally, that you denied the miraculous elements of the Gospel, and that you no longer believed in the power and Godhead of our Lord Jesus Christ.

' In view of the wide concern and scandal to the Church, caused by your utterances, I called upon you to correct in clear and unmistakable language the impression of your unbelief which you had given, reminding you at the same time that if you could not conscientiously declare your belief in the Christian faith as contained in the Apostle's Creed, as to which my conference with you had not reassured me, your only honourable course would be to withdraw from the Ministry of this Church, whose commission you hold as one of her authorized official teachers.

' Your letter in reply is a modification of your former utterances, but I am sorry to say that it does not remove the doubt which you yourself created as to your belief in Jesus Christ as God and Saviour. Your letter is written in terms which are vague and of doubtful meaning, and not in terms which are clear and direct.

' The real issue which you have raised by your own utterances is whether you believe that Jesus Christ is Lord and God, for if you do not so believe it is plain that you cannot, with self-respect or with freedom to express your real convictions, continue to hold your place as a minister of a Church whose whole life and teaching is founded on this belief.

' It is this faith in the Lord Jesus Christ which you refrain from clearly expressing in your letter. You rather confirm the impression that you do not so believe, but you do not say so plainly and definitely. The terms in which you express your faith in Christ are all of them terms which may be used, and are used, by teachers who definitely deny His Deity. There is no statement in your letter which indicates any belief on your part in Jesus Christ, the Eternal Son of God, the Second Person of the Holy Trinity.

' The suggestion that young men of intellect and vigour will be repelled from the ministry if they are required to believe the Faith of

the Church is irrelevant. . . . What may well repel young men of high character and sound mind is any doubt as to the sincerity with which the ministers of the Church believe and teach the Gospel which they have pledged themselves to teach.

'I do not wish to say anything that is unnecessary or that is needlessly severe, but, in view to your reply to my letter, it is my duty to tell you truthfully what the situation is in which you have placed yourself before the Church. This is not an isolated incident. It does not stand alone. For years past your words and actions have given grave concern to the bishops of this diocese, and to the Church. By your advocacy of easy divorce you have shown your contempt for the law and the teaching of the Church of which you are a minister. In terms offensive and shocking to Christian believers you have cast doubts upon the teachings, the services and the Sacraments of your Church as you did in your recent sermons. By your own utterances you have seemed to the Church to deny the essential Faith for which she stands. The suggestion that this is a difference between 'low Church' and 'high Church' is merely an attempt to confuse and obscure the true point at issue. There is here no mere issue between parties in the Church. The real issue is that of belief in the power and Godhead of Jesus Christ, and here all parties in the Church are at one.

'Let me, then, state clearly the reason why you are not brought to trial so that no one can misunderstand the Church in this matter:

'You are not brought to trial because your letter in response to mine is vague and ambiguous, instead of clear and explicit. Your statements are so phrased that they cast doubt upon the Church's essential Faith and imply your own disbelief in it while not fully and clearly stating this. Even though the Faith of the Church may virtually be denied and doubt cast upon her most essential belief, a court ought to be convened only when this denial is in terms that are clear and free from ambiguity. You therefore stand in this position: You have, by your own utterances, caused grave doubt in the mind of the Church at large as to your belief in the Deity of our Lord Jesus Christ. You have been given opportunity to remove this doubt, but you have not done so. You have made your reply to me in words which fail to make clear your belief in this essential truth. There, for the present, the matter rests.'

Sincerely yours,

WILLIAM T. MANNING.

New York, February 10, 1923.

WHAT IS THE BIBLE UNION DOING?"

(Rev. W. R. Williams, who has been acting in the place of Miss S. J. Garland as Chairman of the Bible Committee, recently passed through Shanghai on his way to a well-earned furlough. He left with us the manuscript of the article below, combining suggestions as to what Bible Union members might do with some brief mention of what is being done along the line of this program item.)

At the time of the organization of the Bible Union it was the dream of some of its promoters that every one of its members be definitely committed to help carry out one or more of its program items. The more nearly we can approach that ideal the greater the force which the Union will wield in evangelizing this land and establishing the church on enduring foundations. The Bible Committee of the Union seeks "to promote the circulation, reading, and study of the Bible, trusting that its Divine Author will use this Movement as a testimony to its integrity and authority."

Now it is obvious that this item of the Union's program can be carried into effect only by a united effort of a large part of the membership. How, then, are we to do it? Specifically, what are some of the best methods of obtaining a wider circulation, reading and study of the Bible? For some months members of the Bible Committee have been working together in an effort to answer these questions. The object of this paper is to set down as concisely as possible some of the suggestions and experiences which have come to the writer's knowledge and which, he believes, may prove a help to others.

CIRCULATION OF THE SCRIPTURES.

A vast and almost untilled field of labor lies before us here. The several Bible societies have been the pioneers. Here and there a colporteur is engaged in distributing and selling Bibles, Testaments, or portions of Scripture. Many of the church members and enquirers and most of the older students in our Christian schools possess a copy of the Scriptures. But to China generally the Bible is still a little known book.

We need to advertise the Bible more. Writing from North Kiangsu, Mrs. James R. Graham says, "I am more and more

Continent May 31, 1923

Fundamentalists Invade Southern Baptists

Southern Baptists are now facing the divisive issues which have proven so disturbing to other evangelical denominations. At the convention in Kansas City, Missouri, last week they were for the first time confronted by an aggressive fundamentalist bloc. The Baptist Bible Union held mass meetings in a big tent just preceding the convention. President E. Y. Mullins, who was reelected for another year, warned members of the union that premillennialism would never be made a test of fellowship in the convention even though they had adopted a premillennialist creed in the big tent. Dr. Mullins also administered a warning to the modernists in the denomination, who are a much smaller group.

Like most of the denominations which have had big drives for money the denomination is in financial difficulties. The total of \$75,000,000 should be in hand by the end of this year, but only \$44,000,000 has been actually paid in. Many of the addresses were devoted to the task of whipping up the flagging loyalties of the 3,200 delegates for the task of getting in the remainder of the money.

Religious Perplexities. By L. F. JACKS,
D.D., LL.D., D.Litt. New York:
George H. Doran Co., 1923. Pp. 92.

Yale
Divinity
News,
May
1923

In the three brilliant essays contained in this little volume Principal Jacks, editor of *The Hibbert Journal*, has given us his philosophy of apologetics. With the "will-to-disbelieve" inherent in every man he has no quarrel. It is as necessary a part of his equipment as the will-to-believe. It is "a weapon of defense, a protection against deceivers, never more useful than when engaged in exposing shams, fraud and cant practiced in the name of religion". There can be no such thing for any of us as getting rid of religious perplexities, but we can change their nature from things that depress us into things that exalt us. Hence the futility of applying "carnal logic" (admirable for carnal purposes) to divine things—of trying to employ the half-born logic of the unconverted reason to solve once for all our doubts. Such an attempt sacrifices the higher logic of the spirit to the lower logic of the senses. Faith and reason are not opposed. Faith is neither a substitute for reason nor an addition to it. It is nothing else than reason grown courageous, raised to its highest level. There is a hero and a coward in the breast of every man. Each of the pair has a logic of his own. On all points which involve self-interest and safety the coward, judged by the standards of what passes muster as logic, is a better reasoner than the hero. But the hero, though he has less to say for himself, is nearer the fountain head of Reason. He affirms, "I will base my life on the assumption that somewhere, in the height above or in the depth below, Power is waiting to back me up. That Power, if I find it, shall be my God. Is it not reasonable to suppose that, if it exists, it will find some means of making me aware of its presence? That then will be my experiment, and I will abide by the result." Principal Jacks concludes: "A person who reasons with himself in this manner is taking the most practical, and the wisest means I know of to determine the question whether God exists. For my own part I should view his experiment with hope proportioned to his sincerity. Frankly I should expect him to make a discovery of the Living God as a reality, as a companion, as a friend. Whether to the reality, companion, friend so discovered he gave the name 'God' or some other name I should not regard as a matter of supreme importance. If he chose to call it Christ or more simply 'The Spirit' I should not quarrel with him. The discovery is far too momentous to be imperilled for a name. Its value lies not in its name but in its reality."

THE OBSERVER

The Baptists at Atlantic City

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

THE one place to go in these days if one wants real excitement is to one of the national church conventions.

The political conventions are pale, drab, barren beside them. I met a friend yesterday who had just returned from the Presbyterian General Assembly at Indianapolis and he burst forth: "I never had such a good time in my life!" But he went on to say, however, that when one really stopped to think about it, it was a very serious matter. The more time devoted to Dr. Fosdick and Mr. Bryan and his evolution childishness, and the more time devoted by both Presbyterians and Baptists to discussing "fundamentalism," the less time there was for considering the larger work for the Kingdom of God. (I think I found some men at Atlantic City yesterday who were much more concerned in getting a victory for the Fundamentalist party than they were over the expansion of the religious activities of the really great Baptist Church of America.) I came to Atlantic City with the vivid newspaper account in my hand of how Dr. John Roach Straton arose in the Convention on the occasion of President Faunce delivering the opening address and demanded that Dr. Faunce be prohibited from speaking, and even be asked to leave the speakers' platform. (By the time I had arrived here the version was that Dr. Straton had demanded that Dr. Faunce be thrown into the sea.) I had been invited to speak and I began to get timid. I began to mistrust my Baptist friends. However, I discovered when I arrived here that the event was not so exciting as pictured. Dr. Straton was simply exercising his parliamentary right as a delegate to protest against anyone speaking and giving his reasons. He thinks President Faunce is a Thomas Paine, Robert G. Ingersoll and George Bernard Shaw rolled into one, with leaning toward H. G. Wells. It was just too much for Dr. Straton, and he leaped to the floor and protested. The conference should have simply let him protest and sit down. Instead of that, many of the delegates, having been keyed up to a rather high pitch of nerves by rumors that the Fundamentalists were in an invasive mood and had come prepared to take the Convention by force, booted and hissed, and there was considerable excitement for a while. Finally President Faunce was allowed to proceed, and up to this moment no deaths as a result of the address have been reported and no one even seems to have lost his faith.

I did find upon my arrival that there was a very determined effort upon the part of the Fundamentalist group to put through a resolution to the effect that the Baptist boards be allowed to accept large sums of money to which theological tests were attached. Nothing could be more disastrous than this. Think of some wealthy man with a very peculiar, individualistic creed leaving a million dollars to the Foreign Missionary Board with the condition attached to the gift that it be spent for teaching his particular theology! The Convention recognized the danger, many even of the Fundamentalists included, and finally passed the following resolution,

which has brought about a better understanding between the two camps than has existed for some time:

"1. A large degree of liberty must be left to all our missionary, benevolent and educational organizations which receive and administer denominational funds. With such a wide and varied constituency, and with such complex needs to be met, it is necessary to trust the judgment of the men and women who constitute the management of our societies. In the exercise of liberty, due regard must be given, on the one hand, to the demand of loyalty to fundamental Baptist doctrines and to the integrity of workers. On the other hand, we must always insure the complete freedom of our boards, executive officers, missionaries and other representatives from subjection to formal creedal tests.

"2. While recognizing the right and freedom of any individual to proffer a gift to our societies or boards for use in our denominational enterprises with such specifications as may seem desirable to the donor, we nevertheless recommend that the Convention advise all donors to trust the loyalty and integrity of our respective societies and boards and to make their gifts to our denominational enterprises without doctrinal conditions. And we furthermore recommend that the Convention advise the officers and managers of our societies and boards to make clear to donors desiring to attach doctrinal conditions to their gifts the difficulty of administering such bequests and the danger of embarrassing entanglements.

"We express the hope that the spirit of mutual confidence through which Baptists have been so greatly blessed in the past may continue to abide with us. We stand together facing a world which needs our ministry of faith and love. Our program of advance at home and abroad calls for our united strength. In common devotion to Jesus Christ as Saviour and Lord let us finish the work which He has given us to do."

A group of the Fundamentalists have put out a statement demanding that the preachers displaying "modernist" tendencies leave the Baptist communion and seek the Unitarian fold, where they belong, but it was not put officially before the Convention. The Convention, the four days I have been here, has been considering with great zeal, harmony and intelligence the big tasks before the Church: evangelism, transforming the social and industrial order, missions, home and foreign, education and international good-will. The report of the General Board of Promotion was received with great enthusiasm and revealed remarkable growth and expansion of work along all the above mentioned lines. The only difference of opinion that has been manifested has been over the question as to whether there was enough "democracy" in the conduct of denominational affairs.

A future denominational program was presented and won hearty and enthusiastic endorsement, seemingly unanimous,

(Continued on page 703)

THE WORLD OF TO-DAY

Japan and the Japanese. We need to interpret her recent years of militaristic development and aggression in the light of Occidental militarism and aggression. Our people need to understand Japan's problems. Insight and sympathy are called for. We need to help our people to realize that Japanese militarism was the inevitable and necessary response to Western militarism. We need also to see and to say that the whole world should now turn a sharp corner; that militarism both in the West and in the East should be given up completely. By thus cultivating a better understanding of Japan we can do much to strengthen the hands of Japan's liberal leaders, and also help to create a better world to live in."

DR. GILROY ON UNITED PROTESTANTISM IN PANAMA

Dr. W. E. Gilroy, editor of "The Congregationalist," recently visited the Panama Canal Zone and came to the following conclusions after observing the work of the United Protestant Church: Four great ends, it seems to me, may we hope to accomplish by worthy support of the Union Protestant enterprise in the Panama Canal Zone: (1) To help to maintain wholesome Christian influences for members of American churches who, with their families, are permanently located on the Canal, and at the same time serve the larger constituency of those whose stay is more transitory, but who live around the Zone long enough to be permanently influenced for good or evil. (2) To build up moral safeguards and spiritual influences where thousands of American soldiers and sailors will always be located, and where all the allurements of evil are flagrant. (3) To set in an environment where Romanism has meant superstition and ignorance some worthy example of what Protestant Christianity can effect. It is a strategic missionary opportunity. (4) To set alongside the Canal, which is the most unique monument to American genius for organization and for the conquest of difficulties, some worthy expression of the genius of American religion. Where rulers, soldiers, business men and engineers have thought in hundreds of millions, the Christian Church ought to think at least in terms of tens of thousands. It will be to the lasting shame of the Protestant Churches of America if a strip of land destined, possibly, to be the most important upon the whole earth's surface, and for which this country has assumed financial, political and military responsibility, lacks adequate provision for the institutions and services of religion; and it will be unfortunate if in any sense the Christian Church is left to lag behind at a time and in a place of such amazing opportunity.

A "BIBLE MISSIONARY TRUST"

An organized attempt is being made by a small but determined group of men to force the missionary and benevolent societies of England to toe the line (or, rather, *their* line) in regard to the interpretation of the Bible, on pain of withdrawal of financial support. A form of cheque has been drawn up, and books of these forms are actually on sale, and this cheque ingeniously provides for the signing of a creed before the cheque can be cashed. This creed affirms

that all criticism which questions the full inspiration and divine authority of the Bible is "evil." The same body which issues this book of cheque forms now, on the grounds of "faithful stewardship," appeals to every church contributing money for the spread of the Gospel to use this form of cheque or adopt some similar method to ascertain the attitude towards "destructive" criticism of the Bible of the societies which in the ordinary course would be supported. A further step has now been taken in the formation of the "Bible Missionary Trust," which has been established "in response to widely expressed desires, to receive and administer the gifts of the Lord's people of all denominations who desire to help as far as possible such missionaries as may have to leave their societies through loyalty to God, to His only begotten Son our Lord Jesus Christ, and to the whole Bible as His fully inspired Word. . . . Where no wish is expressed, all monies will be apportioned by the Trust for the furtherance of the pure Gospel of the grace of God and for the extension of the Kingdom of our Lord Jesus Christ through such channels and in such ways as may be deemed expedient." The members of the Trust have prepared a creed, or "doctrinal basis," and, having signed such basis themselves, declare that they will support as missionaries only such persons as sign it, and who solemnly affirm that they sincerely believe it and will teach in full accordance with it. Furthermore, the said basis is to be signed, not once for all, but once every year. One reason assigned for the establishment of this new Trust is that "the present spread of modernism in the mission field is causing much distress and anxiety to many supporters of missions who are determined not to participate knowingly in the spread of unproved theories that are destroying belief in the Bible as the divinely inspired and infallible Word of God." Gifts sent to the Trust will be disbursed "for the support only of such work and workers as are loyal to the Bible, to the Lord Jesus Christ and to His Gospel." Attention may well be drawn to the following significant resolution of the National Missionary Council of India: "That this Council draws attention to the harm that is done by missionaries of narrow sympathies and outlook, and requests boards to pay due regard to this both in the preparation, appointment and retention of missionaries."

The War Department is undertaking considerable publicity work. The Secretary of War has sent out recently a letter addressed to representatives of various religious denominations in which he writes: "In keeping with the nationwide sentiment for a quickened interest in the fundamentals of religion, a representative board of chaplains of the Army of the United States has been directed to meet at Washington, June 6-8, 1923, to devise ways for magnifying the place of religion in the Army, to consider plans for a more intensive program of moral training for soldiers, to develop community contracts and to recommend those activities which will strengthen the religious program for regular army posts and stations, and safeguard young men who enter the various training camps." May the type of religion which is brought to the men in the Army be virile and very real. May it recognize all the facts of life and that God, the Creator, is behind them all!

REPLIES TO ATTACK ON MISSION SOCIETY

**Never Refused to Investigate
Charges Against Missionaries,
Dr. Franklin Says.**

Cum gratia Jan 20/1923

The Rev. Dr. James H. Franklin, Foreign Secretary of the American Baptist Foreign Mission Society, replied yesterday to the attack made on the society by the Rev. Dr. John Roach Straton, pastor of Calvary Baptist Church, and other members of the Baptist Fundamentalist League of New York and vicinity. Their charge was that many of the foreign missionaries were not sound in the Baptist faith. The Fundamentalists made their charges before the society at a meeting Thursday evening. They asked to have the files opened, but this was refused.

"Neither the Board of Managers of the American Baptist Foreign Mission Society nor its officers' council has ever declined to give any one a hearing who wished to make a statement regarding its work or its missionaries," said Dr. Franklin. "Nor have we ever refused to investigate any charges which were preferred in written and definite form together with the source of information. We always stand ready to follow that course.

"Since early in May we have repeatedly advised representatives of the Fundamentalist League of New York and vicinity to present in written form any charges that they desire to make with reference to any missionary or any officer of our society.

"Our board knows its missionaries and has the fullest confidence in them. The results of our work have never been more encouraging than they are at the present time."

Dr. Franklin will sail today on the America as one of the delegates to the Third Baptist World Alliance, to be held in Stockholm, Sweden, July 21-27.

BAPTISTS IN WAR OVER THE HEATHEN

Foreign Missionary Society Is
Accused of Permitting Un-
orthodox Teaching.

ACCESS TO FILES REFUSED

Dr. Straton Says Foreign Secretary
Threw Off His Coat and
Hammered on Table. 1923

N.Y. Times June 29

At a stormy meeting last evening in Baptist headquarters, Fifth Avenue and Thirtieth Street, which lasted four hours, the American Baptist Foreign Mission Society refused to open its files to a special committee of the Baptist Fundamentalist League of New York.

After the meeting the leaders of both sides made statements for publication. The Fundamentalists had charged that Baptist missionaries in the foreign field were teaching heterodoxy to the heathen. They declared they had what they believed was convincing evidence, and demanded access to the files of the society to confirm or refute their accusation.

After a joint session of more than two hours the Mission Society members withdrew, marched to another part of the building and drew up a statement. Then they returned and read the statement to the Fundamentalists. It in part said:

"The Board of Managers of the American Baptist Foreign Mission Society makes the following reply to the request presented by Dr. John Roach Straton on behalf of the Fundamentalist League of Greater New York and Vicinity for permission to inspect its files, which in the understanding of its missionaries and through the long practice of the society it regards as confidential.

"Last year the two Foreign Boards issued a statement to the denomination, declaring their confidence in the faith of their missionaries and asking any one who had any specific charges against any particular missionary to bring them to the board. No one up to this time has brought such specific charges to the board over his own name against any particular missionary. On the other hand, there have been established far and wide general charges of unsoundness of faith which can result only in an unjust disparagement of our whole work and unfounded suspicion against all our missionaries.

"In harmony with the statement previously made the board desires to say that should any one bring allegations with reference to any of our staff or of our missionaries the board pledges itself again to a run and fair investigation of them. We are not at liberty to abdicate or share the responsibility for such an inquiry which the denomination has definitely placed upon the board. Therefore, the Board of Managers does not feel justified in granting the request to inspect its files."

The Fundamentalists were led by the Rev. Dr. John Roach Straton, pastor of Calvary Baptist Church. After the meeting Dr. Straton said:

"A party of Baptist laymen and clergymen, thirty strong, representing the Baptist Fundamentalist League of New York, came here this evening to meet with the American Baptist Foreign Mission Society. We asked access to the files of the society. This was denied us.

"Our desire was to verify from the records what we had been told in correspondence was in them. Although we are constituents of the society and members of Baptist churches we were refused.

"We feel that in doing this the society adopted an attitude of secrecy and autocracy which we regard as contrary to all Baptist principle and precedent; especially since we were here present with creditable evidence and witnesses available to substantiate that letters are coming in from the foreign field telling of unorthodox teaching.

"We had been informed that the files contained a letter from the President of a missionary college in the foreign field which contained this sentence:

"We do not want too many conservatives here to smell out heresy."

"During the hearing Dr. James B. Franklin, foreign secretary of the organization, who is the dominating figure in shaping the policies of the society, stood up, threw his coat open and demanded dramatically, hammering on the table, that if there were any charges against him that they be preferred this night, or that we forever hold our peace."

"Later in the hearing, when we accepted his challenge and said that we were ready then and there to prefer charges against Dr. Franklin, the society refused to hear such charges, took the matter out of Dr. Franklin's hands and voted that we reduce the charges to writing."

Asked what he and his group were going to do, Dr. Straton replied:

"We will not let this issue be pigeon-holed. We are going to demand a further investigation and we are going to organize groups to fight the board throughout the length and breadth of the Baptist Church."

The Rev. Dr. P. H. J. Lerrigo, Home Secretary, of the Mission Society, made the following statement:

"The Board of Managers is under obligation to preserve the confidence of those who carry on correspondence with it. This is true both of missionaries and members of the denomination who instruct the board with funds for the prosecution of its work. Many of the letters received are of a confidential nature having to do with intimate personal affairs of the missionaries."

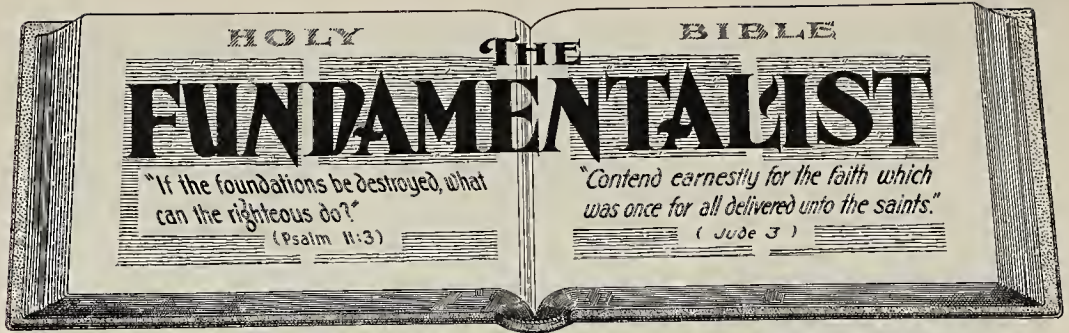
Baptist World Alliance
Convention Stockholm
July 23/23

In a statement of Baptist principles and purposes to all Christians and peoples of the world, considered tonight, an emphatic declaration in favor of all the fundamental principals of evangelical religion were espoused, the New Testament was reaffirmed as the only authoritative guide or creed, and the appeal to all Christian people in the interest of unity issued by the Bishops of the Anglican Communion assembled in the Lambeth conference of 1920 was declined.

Among the number of reasons for refusal to accept the Lambeth proposal, the statement said:

"We cannot agree to the acceptance of the Nicene or Apostles's Creed as a condition of Christian union. While holding the substance of these creeds, Baptists have always held that the New Testament is the sole sufficient, certain and authoritative rule of faith. Individuals and groups of Baptists do not hesitate to exercise their right as freemen in Christ, to put forth from time to time interpretations of the New Testament in the form of confessions of faith. But these are never authoritative in character or binding upon the consciences of others. Any effort to enforce such confessions or credal statements would meet with prompt and vigorous opposition by our Baptist people."

If the Baptist women of



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Volume 2

New York, June, 1923

Number 6

Should Our Foreign Mission Work Be Thoroughly Investigated? Is Modernism Being Fostered from the Home Office?

The officers of the Foreign Mission Society of the Northern Baptist Convention have met every assertion that modernism and radicalism were prevalent on the foreign fields with an emphatic denial. When some of us here in the homeland have even hinted at the possibility of unorthodox teachings abroad

burdened by evidences of the prevalence of modernism and rationalism among the officers of the Society and also on the foreign fields. Because of these things, Miss Henshaw, after making prayerful and earnest efforts to better these conditions, finally decided that she would give up her

Why Did Dr. Franklin Give Letter of Commendation to a Faithful Worker and Then a Few Days Later Demand Its Return? Here Are the Two Letters.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

275 FIFTH AVENUE
NEW YORK
CABLE ADDRESS: "TAVOTAM, NEW YORK"

April 27, 1923

To Whom it May Concern:

For nearly three years Miss Bertha D. Henshaw has served as a member of the office staff of the American Baptist Foreign Mission Society, being related especially to that section of the foreign department for which I have administrative responsibility. Just now Miss Henshaw is voluntarily severing her connection with our organization to take up work elsewhere. As she leaves our offices, I wish, without suggestion from any one, to place in her hands a word of personal appreciation of her faithful and efficient assistance at all times, and of her constant readiness to serve as helpfully as possible, often with willingness far beyond the regular office hours. She savors with her my best wishes for highest usefulness, and I am sure she will very conscientiously endeavor to discharge faithfully any task she may accept.

J. H. Franklin
Exec. Secy.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY
275 FIFTH AVENUE
NEW YORK

May 4, 1923.

My dear Miss Henshaw:

In view of our conversation last Wednesday, which was requested by you, I must ask you to return to me immediately the note I voluntarily gave you when you terminated your service at our offices a few days ago, expressing my personal appreciation of your work. That conversation revealed a spirit, and apparently a purpose, which I had not suspected. Consequently, the note, in certain respects, is no longer a true expression of my judgment.

Yours truly,
J. H. Franklin

Miss Bertha D. Henshaw,
Calvary Baptist Church,
New York,
N. Y.

our action has been handled in an entirely unauthorized way, and has sometimes been distorted and misused, and when such servants of the Lord Jesus as Brother and Sister Laraway have made a faithful and conscientious effort to turn the light on conditions on the foreign field statements have been issued by our Foreign Mission forces which have not only reflected upon their ability, but have cast a doubt even upon their moral integrity. In the case of Brother and Sister Laraway, for example, the statement that was sent out on behalf of the Foreign Mission Societies definitely reflects upon the integrity and trustworthiness of these servants of our Lord, who have given years of their lives to faithful and successful work upon the foreign field. We have in this issue an editorial dealing further with the Laraway incident.

The Case of Miss Henshaw

A yet more striking and alarming situation, however, has developed in connection with the coming of Miss Bertha D. Henshaw to serve as Executive Secretary of our Baptist Fundamentalist League in New York. Miss Henshaw was for eight years a missionary on the foreign field. She continued her labors in China until she came home on furlough, where she has since been unavoidably detained on account of domestic circumstances which have made it impossible for her to return as yet to her work in China. With the desire in her heart to serve the missionary cause, even while she was here in the homeland, she accepted a position with the Foreign Mission Society, where she was related especially to that section of the foreign department for which our Foreign Secretary, Dr. James H. Franklin, has administrative responsibility. We have learned since she left the Foreign Mission Society that her heart became increasingly

position, as she felt that she was really giving her time and strength to tearing down the Lord's true cause rather than to building it up.

When she surrendered her position in the Foreign Mission Society, Dr. James H. Franklin, the real leader of the Society, voluntarily gave Miss Henshaw a strong letter of commendation. This letter was in line with other letters that

Dr. Franklin had written Miss Henshaw, not only recognizing her fine character, but praising her for her unusual service in the work. We are reproducing this official testimonial, which was given entirely without solicitation or suggestion from Miss Henshaw. (Read here this testimonial, as reproduced on the front page of this issue.)

After leaving the Society Miss Henshaw was still burdened and distressed by the conditions with which she was familiar, and she felt that it was her duty to go to Dr. Franklin and tell him what was on her heart and to do what she could to remedy these conditions. So she had an interview with Dr. Franklin, in which she frankly told him of these things, calling his attention to specific instances in the correspondence from missionaries and teachers on the foreign field, which seemed to her to prove that they are modernists, and also that subtle deceit was being employed to hide the real conditions from the constituency of the Foreign Mission Society. She then told Dr. Franklin that she would like to make a statement at the next meeting of the Board of Managers of the Foreign Mission Society regarding these things, and asked the privilege of bringing with her, in order that she might have friendly witnesses to what she was doing, the members of the Executive Committee of the Baptist Fundamentalist League of Greater New York and Vicinity.

Miss Henshaw did all of these things without having stated to the members of our Executive Committee the facts with which she was familiar. She acted on her own initiative entirely and for conscience's sake.

Dr. Franklin, however, did not consent to grant her the privilege of appearing before the Board, and the next day after the interview a registered letter, with return receipt request, was received at her office, in which Dr. Franklin curtly demanded that she return the letter of recommendation that he had voluntarily given her. (See this second letter from Dr. Franklin on front page of this issue.)

When Miss Henshaw received this note, she felt that she must seek advice in the matter as to what she should do. She went to the President of the Baptist Fundamentalist League, Dr. John Roach Straton, and told him just what had happened, and, upon Dr. Straton's suggestion, the matter was then laid before the Executive Committee of our League, that their counsel and advice might be asked. They voted unanimously that Miss Henshaw should not return her testimonial to Dr. Franklin, and they felt that the League itself had a duty to discharge in the matter, as this extraordinary action on the part of Dr. Franklin brought to their attention of necessity some of the things with which Miss Henshaw was familiar, both as to modernism and rationalism among the officers of the Foreign Mission Society and on the foreign field.

Upon its face, the action of Dr. Franklin in demanding of Miss Henshaw that she return the letter of recommendation that he had voluntarily given her seemed to indicate a purpose on his part to put himself in a position where he could discount any evidence that she might give of wrong conditions among the officers of the Society or on the foreign field. Certainly, under all the circumstances, that would be the most natural motive to prompt an action so unusual and extraordinary. As an illustration of the fairness of mind, honesty of heart and true Christian spirit of Miss Henshaw, we wish now to give the letter which she wrote Dr. Franklin in reply to his extraordinary demand. Her letter was as follows:

123 West 57th Street,
New York City,
May 10, 1923.

MY DEAR DR. FRANKLIN:

I was certainly surprised when I returned to my office last week, after an absence of two days, to find your letter requesting me, because I had expressed to you my conscientious convictions, to return the testimonial which you had voluntarily given me, expressing appreciation of my services with the Foreign Mission Society for nearly three years.

I surely tried to be faithful to my work and loyal to the American Baptist Foreign Mission Society during the time I was in the rooms at 276 Fifth Avenue, but as I realized more and more, as time went on, the modernistic conditions on the foreign field, which were constantly being denied, the deplorable condition of the evangelistic work (in spite of reports of large numbers of conversions and baptisms), which I felt was caused by such modernistic conditions, I had a tremendous burden on my heart, and many nights lay awake for hours thinking of those things.

Then I was taken out of the Foreign Mission Department and put in charge of the Baptist World Alliance work. I took up that task with enthusiasm and interest and worked faithfully to have everything go smoothly and satisfactorily with reference to delegates to the Congress getting to Stockholm. In the Baptist World Alliance work I was constantly burdened and distressed because of the endeavor to have radical men like Dr. Faunce, Mr. Rockefeller and Dr. Weefkin take part in the program. In Mr. Rockefeller's case I prayed that he might not be able to accept the invitation.

I gave up my position because I felt that I could not longer be loyal to the Society and at the same time loyal to the Lord.

As so often people have been requested to bring their criticisms and reports of rumors direct to headquarters, with the assurance that "full information" would be given, I felt that it was the thing for me to do to go to you and have a frank talk. I had not, up to the time of my conversation with you—neither have I yet—said a word to the Executive Committee of the Baptist Fundamentalist League for Ministers and Laymen regarding the matters about which I spoke to you. I felt that it might be the more honorable and fair thing to do to make any statement that I might feel led to make before a joint meeting of the Board of Managers of the Foreign Mission Society and the Executive Committee of our Baptist Fundamentalist League, and thus give you and other officers of the Society opportunity to deny anything I said or make corrections in my statements.

To this you did not agree, but requested me to write a letter, which would be given sympathetic consideration. But I preferred to make my statement in a different way, although the letter would be much easier for me.

Dr. Franklin, this is not a personal matter. I do not know any one who could have been more kind and thoughtful and considerate of me during my term of service in the rooms than you, and you certainly were most courteous at all times. It was a real pleasure to work for you and with you, as far as personal relationships went. And it was that pleasant, cordial relationship that kept me in the rooms as long as I was there. But I have been shocked and much troubled at statements and denials of real conditions that have gone out from the rooms from time to time, which I felt were misleading, to say the least.

When Bishop R., in his address before the Board of Managers and a few friends, told of the anguish of soul he experienced during the transition period as he went over to the acceptance of evolution and the higher critical view of the Bible, and stated frankly that he was a "Modernist," you rose at the close of his address and said, "Bishop R., I am sure that you do not mean to say that you are a Modernist. People will almost damn you if you are a Modernist. I am sure that you believe all the essential truths—TRUTHS," etc. Even I was not blind to the fact of where Bishop R. stood, and yet you said, as I went forward to speak to the Bishop, that you had said what you did because you did not wish me to think that

Bishop R. was a Modernist. Then the next day, when I went to your office, the first thing you said to me was, "Well, I saved Bishop R. from annihilation last night, didn't I?" I replied, "No; he is a Modernist, and everything that he said before his admission that he was such would lead people to know where he stood." And I told you that I thought more of him for having come out boldly and saying that he was a Modernist. You replied that it was not in the "bad sense" of the word that he was a Modernist. I have not yet found out what is the "good sense" and what is the "bad sense" of Modernism. I think that incident in connection with Bishop R.'s speech revealed quite clearly that the truth of the matter is that "Modernism" is one thing in the minds of Fundamentalists and entirely a different thing in your thinking and that of other representatives of the Society.

But in all this I have not yet replied to your note requesting me to return the testimonial which you gave me when I left my position in the rooms of the Society. I wish to consult a few brethren about the matter, in whose judgment I have every confidence, and shall reply to your note in a few days.

With earnest prayer that you and your colleagues and members of the Board may be led by God's Holy Spirit according to His way and purpose for the great work on the foreign mission fields, I am

Sincerely yours,

(Signed) BERTHA D. HENSHAW.

Feeling that our Baptist Fundamentalist League had a duty in the matter, the Executive Committee of the League, composed of a strong group of Baptist ministers and laymen, decided to go to the Officers' Council of the Foreign Mission Society, which has full charge of the office records, etc., and request the privilege of examining with them the letters in the files which had to do with the wrong conditions on the foreign field which had distressed Miss Henshaw, and also other letters which had to do with what seemed to be other wrong conditions about which we had learned from other sources than the information given by Miss Henshaw.

Our Executive Committee, therefore, invited a few other interested Baptists to go with us, and on June 15, by special appointment, arrangements for which had been made several days in advance, we waited upon the officers' Council and respectfully requested their cooperation in securing the information that we desired, or else in being able to disprove completely the allegations that had been made to us. Our request to look at some of the letters in the files, in order that we might either verify or disprove the allegations that had been made to us, was flatly refused by the Officers' Council, and though the interview continued for over two hours, in which time almost every one of the preachers and laymen present emphatically expressed their judgment that what we were asking was entirely legitimate and proper, and of their earnest desire to serve the cause by getting at the facts, the request was continuously refused.

In order that there might not be any misunderstanding as to the reasons for and spirit of our request, Dr. Straton, who was the leading spokesman of the delegation, had reduced the request to writing, as follows:

TO THE OFFICERS' COUNCIL,
AMERICAN BAPTIST FOREIGN MISSION SOCIETY,
276 Fifth Avenue, New York City.

DEAR BRETHREN:

It is proper that you should know in the beginning why the brethren are who make up this delegation. We are the Executive Committee of the Baptist Fundamentalist League of Greater New York and Vicinity for Ministers and Laymen. In addition to the members of our committee we have invited a few interested laymen, who are also familiar with the matters which we are bringing

(Continued on Page 7)

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WHY I OBJECTED TO THE APPEARANCE OF DR. W. H. P. FAUNCE TO DELIVER THE KEYNOTE ADDRESS AT THE NORTHERN BAPTIST CONVENTION

By JOHN ROACH STRATON

The basis of objection to the appearance of Dr. Faunce upon the program of a Baptist Convention, of course, is his well-known radical and revolutionary teachings—teachings which are not only utterly contrary to our Baptist tenets, but subversive of the very fundamentals of the Christian faith. For example, in his book on "What Does Christianity Mean?", Dr. Faunce, in speaking of the teaching of Jesus concerning His promised return to earth, says:

"We can cast aside the imagery of the 'twelve thrones,' and 'coming in the clouds of heaven,' as we can cast aside other garments now antiquated." (Pages 217 and 218.)

Here, then, is a specific repudiation of the teaching of our Lord, which of course utterly invalidates His authority and any idea of the real inspiration of Scripture. If Jesus Christ was mistaken in some of His teaching, and if, therefore, with the supposed greater knowledge of our "modern minds" we can look down from a height of lordly superiority even upon the divine Son of God, and "cast aside" any part of His teaching that does not appeal to us, just as we cast aside an old suit of clothes that is worn out, then there is an end of all true reliance upon the Bible as our sufficient guide of faith and practice. For if the specific teachings of Christ are to be rejected, then certainly none of the remainder of the Bible can have any binding authority on mind or conscience.

There is another little book from the pen of Dr. Faunce which is highly illuminating. This book came about through several Chinese students, visiting in America, having asked Dr. Faunce to answer the following questions:

1. "What is your idea of God?"
2. "Do you believe in Him?"
3. "Why?"

In answering these questions, Dr. Faunce uses his usual adroit phraseology which—like the language of most Modernists—is so often capable of a double interpretation. For example, the sole reference which he makes to Jesus in answering these questions is as follows: "His (God's) infinite spirit, pervading all time and space, sleeps in matter, wakes in mind, and reveals itself supremely in Jesus of Nazareth."

If this is not pantheism and Unitarianism, then it is indeed difficult to recognize these things when we meet them. This statement is exactly in line with Haeckel's statement, later endorsed by the late George Burman Foster, that "a God outside the cosmos is dead." It will be observed that he spells Spirit with a little "s" and refers to the Spirit as "itself" instead of "Himself." This statement is purely pantheistic. It is the old idea that God is merely a latent power or principle locked up in the cosmos, and that He comes to self-consciousness only in man, and to His supreme manifestation in Jesus. "This sort of doctrine of course really makes man divine and makes Jesus Christ merely a sort of superman. No wonder that these answers of Dr. Faunce to the questions of the Chinese students have been issued in tract form for free distribution by the Unitarian Layman's League of Boston! Such action on their part is entirely logical and is naturally to be expected. Nor is it surprising to learn that Dr. Faunce, not long ago, preached the induction sermon of a Unitarian minister.

Not content with teachings such as these in his books, Dr. Faunce, in a leading article in the "World's Work" magazine for March, 1923, comes out with emphatic and enthusiastic endorsement of the evolutionary hypothesis, as over against the Bible teaching of creation by a living God. In this article Dr. Faunce has a good word for what he calls "the popular pages of Wells and Van Loon"—the insidious poison of

whose skeptical, socialistic teachings are being spread far and near, even being given to our school children as "colateral reading."

"Though he sounds a word of warning to liberals not to be so 'scornful' in their treatment of orthodox beliefs, Dr. Faunce nevertheless speaks with an attitude of condescension and amused tolerance toward those who hold to such 'fundamentals' as, to use his own language: 'the virgin birth and deity of Christ, and a substitutionary atonement, the inerrancy of the Scriptures in science and history, as well as in religion, and the imminent physical return of the Lord on the literal clouds of the sky.'" He argues against the proposition that "the Church must believe in a scientifically inerrant Bible, in the virgin birth, and in an imminent physical catastrophe which shall wind up all human history." Then he further says emphatically, "But the Fundamentalists affirm that belief in a miraculous inerrant Bible, in a physiological miracle at Bethlehem, and a physical miracle soon to occur in the sky—that these beliefs are the fundamental things in Christianity—which is not only a transformation of the early faith but a palpable inversion of moral values."

According to Dr. Faunce, therefore, we are not only fools intellectually, but we are faulty morally if we believe in the true inspiration of the Bible, the virgin birth of our Lord, and the literal return of Jesus Christ—"this same Jesus"—according to plain Scripture teaching and His own specific promises!

The Unwisdom and Wrong of Selecting Dr. Faunce

And this man, now, who has scattered thin teachings broadcast throughout the world, was the one who was selected by the controlling powers in our denomination to deliver the "Keynote Address" at the Annual Convention of our great denomination this year!

Why was it that out of all the men of ability, learning and consecrated eloquence in our great brotherhood, this particular man was selected at this particular time by the denominational machine, who for years have followed the policy, despite the protests of many earnest souls, of putting upon our Convention programs such radicals, and thus endeavoring to cram their revolutionary teachings down our throats? I have rebelled against this shrewd policy which has tried to lead us finally to accept these modern heresies by *much repetition of them*, and by bringing them to us in beautiful rhetorical garb and through the lips of pleasing personalities!

For one, therefore, my heart was so burdened that I could not submit in this particular case at Atlantic City without entering the individual protest that I did enter, and I will now give my specific reasons for this action.

1. First, as a Baptist, and as a delegate to the Convention, I could not maintain my own self respect, or keep my loyalty to my most cherished mental and spiritual convictions, without putting myself on record as being opposed to the appearance of such a man as Dr. Faunce upon our program. I knew, of course, exactly how our President would rule upon the matter, and when he gave his ruling I stated that I would bow to it, and then resumed my seat. I felt that to sit there at the press table and listen to Dr. Faunce without thus recording my protest would be, so far as I was individually concerned, to give at least a quasi endorsement before the world to the man and whatever message he might bring to the Convention. The action that was taken, therefore, was an action that was entirely legitimate in a deliberative assembly. It was analogous to a request that the Secretary would record a negative vote on some proposition that was

contrary to the mind and conscience of a delegate.

2. In the second place, I felt impelled to do what little one individual might do to counteract the effect of Dr. Faunce's utterances. It seemed to me, as before intimated, peculiarly tragic that at this time, when his radical views had just been so prominently exploited in the public press, he was selected to bring the keynote address of our Northern Baptist Convention. I felt that a protest would at least let the world know that all Baptists do not stand for the views that Dr. Faunce advocates. His address, too, was exactly what was to be expected. It was all "social service," and no individual salvation. He so skimmed the surface of religious truth that he could go no deeper than the proposition that the supreme need of the world in this tremendous and tragic hour is "a change of mind." This contention, of course, brings him into direct conflict once more with the teaching of Jesus, who said, "Ye must be born again," and with the general viewpoint of the Bible that "out of the heart are the issues of life." The supreme need of the world today is not "a change of mind" but a change of heart. The old-fashioned Baptist doctrine that God will do with it—the full deity of our Lord, the reality of the Holy Spirit, the Bible as the sword of the Spirit, and the supernatural, miraculous intervention of a living God for the eternal salvation of men—these are the great truths that this age needs, and not the superficial "social service" sophistries and pious platitudes with which such men as Dr. Faunce regale us. To any one familiar with Dr. Faunce's real beliefs, as set forth in his writings, his use of the old-time terms occasionally in this address was almost amusing.

3. In the third place, I felt impelled to protest against the appearance of Dr. Faunce, because, as a Christian and a Baptist, my heart has been greatly burdened recently that Brown University, over which Dr. Faunce presides as President, is exemplifying before the world the truth that this religious radicalism and rationalism always result in a surrender to the spirit of worldliness, and tend strongly to the substitution of a pagan code of morals for the Christian code. A pagan, pantheistic philosophy naturally means a pagan ethic. Some months ago, the newspapers throughout this country came out with stories showing that moral conditions at Brown University, in connection with the dancing of the students there, and other social activities, had gotten so raw that the editor of the student magazine himself uttered a strong editorial denunciation of the conditions. This expose was an embarrassment to true Baptists and an injury to the cause of Christ everywhere. I felt impelled, therefore, to enter my protest at Atlantic City, hoping that thereby the general public would feel that the appearance of Dr. Faunce on our program did not carry with it any sanction of the tendencies in his institution, which, as in other similar institutions, have produced these distressing moral and social conditions.

4. I would say in the next place, that I was impelled to individual action because I had had clear and conclusive evidence in our group meetings before the Convention opened, that the controlling leaders of the National Fundamentalist Organization had determined once more that they would take a compromising, half-way ground, and not allow the Fundamentalists even to attempt anything constructive and strong at the Atlantic City Convention, despite the tremendous advantages that were in our hands. I may say a further word later upon this matter, but here I merely

Our Baptist people should be informed. The Fundamentalist will do it.

(Continued from Page 3)

remark, in passing, that I felt so burdened and distressed individually over this manifest determination to do nothing, that I had to take personal action on the matter of Dr. Faunce's appearance on the program, hoping that there, by something, might be accomplished for the true faith.

No Discourtesy Intended

5. As I close my statement concerning my reasons for the action which I took, I wish to say that I intended no discourtesy to Dr. Faunce personally. I know Dr. Faunce to be a kindly natured, likable man, and there are some things about him that I have admired. My action, therefore, had in view not the individual, but the man as a type of revolutionary religious teaching, which, in my humble judgment, is highly injurious to the cause of Christ.

When I arose I only had in mind, as before stated, to enter my personal objection in a respectful and orderly way. I stated specifically in addressing the Chair at the outset of my remarks that I did not represent any group or any individual, but that I spoke for myself alone. And I purposed then simply saying that the ground of my objection was Dr. Faunce's well-known radicalism, and that as a member of the Convention, and a reporter at the press table, I could not bear his address without having given expression to my own attitude, so that every man might know that, as one Baptist, I did not approve either of Dr. Faunce's teachings or his appearance upon our program.

I was not allowed, however, even to complete this brief statement, but my first intimation of a protest was greeted with a volley of jeers and hisses, such as we have heard before from the "Liberals" (!) in the Northern Baptist Convention. The scene was a conclusive demonstration of the fact that when any man dares really to plant himself across the pathway of Modernism and unsheath a fearless blade in behalf of the old faith, he will hear the hiss of the serpent. Does the incident not prove conclusively that the "Liberals" are the most illiberal people on earth?

To those who are so tender in conscience upon the matter of my supposed discourtesy to Dr. Faunce, and who are sticklers for etiquette, I would point out the glaring discourtesy and lack of Christian spirit on the part of those who hissed a brother delegate because he dared to try to follow his conscience in a situation that was as difficult and as trying to him as to any one else.

But, however extreme any one may be in his attitude toward my action, it must, I think, be admitted by any fair mind that my action, in entering a respectful protest, was not as discourteous to Dr. Faunce as was his action toward our Savior in "casting aside" some of His holiest teachings like a worn-out garment, and in endorsing the evolutionary hypothesis, which contradicts the Bible teaching that Jesus Christ was the "Son of the Highest," and makes Him a half-brother of the apes!

No Love for "the Limelight"

Some of my critics have said that I took this action at Atlantic City because I had a desire to be always in "the limelight." If this is true, then I would like to ask why it is that I have not raised my voice in a meeting of the Northern Baptist Convention since I tried to speak, after I was appointed so to do, at the Buffalo Convention in 1920, when the "Liberals" there endeavored to hiss and howl me down, for no other reason than that I dared to try to tell the plain truth in a frank and straightforward manner, instead of side-stepping the issues, and scattering around bouquets of verbal inanities.

I have faithfully—or as some may think, heroically—kept out of "the limelight" all the way from Buffalo to Atlantic City; but there I confess that I was so distressed at the inexpediency and disgrace of putting such a man as Dr. Faunce on our program to bring the Keynote Address, that, for conscience sake, I had to take action, even at the cost of being misinterpreted and misunderstood.

And, if need be, I for one will take "the limelight" again when opportunity offers; and I will say that I had rather be found in the limelight for my Lord than dodging around in dark corners where no one can find out what I really believe and where I stand!

SHALL THE FUNDAMENTALISTS FIGHT, OR FALTER AND FALL BACK?

In our next issue we hope to give an article on the above subject. We shall hope to give a brief historical survey of the development and progress of the Fundamentalist movement up to date, and follow that with a frank consideration of future plans and policies. The time has certainly come, in the light of developments discussed in this issue of the paper and recent events in our denomination, for a facing of facts as they are by all who believe in God's Word and who love the divine Christ that it enshrines. We will not here anticipate the forthcoming article, but will only say that we propose a very outspoken discussion of the entire situation.

Loyalty to an Unmutilated Bible an Essential to Present-day Christian Leadership

(The substance of a brief statement made at the National Christian Conference, Shanghai, by Dr. J. Walter Lowrie, a veteran missionary of the Presbyterian Board, North, during the discussion on Christian Leadership.)

Leadership in the Chinese Church will not be dependent upon such secondary matters as age or wealth or social position, or even upon scholastic degrees for which there is such a thirst just now. One of the conditions incomparably more important is to be born of a woman who, in her inmost being, her faith, her humility, her estimates of men and things, her sense of eternity, her gratitude and devotion to the Lord Jesus Christ, is the fit mother of a Christian leader. It is in the womb and at the breasts and under the daily nurture of women like this that the sanest, bravest, truest leaders are begotten and moulded for their career. "I thank God," said the greatest church leader of all, "when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice, and I am persuaded that in thee also."

Hence arises the imperative demand for women's high schools and colleges whose atmosphere and scholastic training conduce to the development of women like these. In proportion as our girl graduates have the unfeigned faith that was in Eunice and venerable Lois, underpinning all their student attainments do they promise to be the mothers of the leaders that the church is straining her eyes to find.

And this suggests the supreme condition of all leadership in the planting of a living church of Christ among the Chinese people—it is implicit faith in the whole Bible, and obedience to it as God's inviolable record of His deeds among men, penned by men who spoke as they were moved by the Holy Ghost.

Men who juggle with its statement of fact, men who would strip it of its

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The Fundamentalist

(Copyright 1923)

Published monthly by the Baptist Fundamentalist League of Greater New York and Vicinity for Ministers and Laymen. 123 West 57th Street, New York.

SUBSCRIPTION RATES
Single Subscription..... \$1.00
Single Copies..... .10
Contributions toward the work gratefully accepted.

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IMPORTANT

Attention of Subscribers

We find, on going over our mailing list, that some of our friends have signed their names to Baptist Fundamentalist League membership slips and pledged membership fees of \$1.00 or more, but have not paid the amount promised. Others, who are subscribers to THE FUNDAMENTALIST, whose year has expired, have not renewed their subscriptions, although the paper is still being sent to them regularly. Still other friends have contributed most generously to the work of our League and also to THE FUNDAMENTALIST, so that it could be given a wide circulation, and we certainly have appreciated such gifts, without which this great and important work could not be continued.

We now appeal to those who are in arrears to meet your pledges and obligations promptly, as our expenses are heavy and the need for funds is urgent, and if the Lord lays it upon your heart to send a contribution, large or small, to help us in reaching as great a number of the friends as possible with THE FUNDAMENTALIST, and in strengthening and extending the work of our Baptist Fundamentalist League, it would be very acceptable and much appreciated.

AN APPEAL TO THE FAITHFUL IN CHRIST JESUS

We appeal to all believers in the Lord Jesus and who are loyal to the Bible as the revealed word of God, to cooperate with us in our battle for the defense of the faith. If you like THE FUNDAMENTALIST, and believe in the principles for which it stands, write us to that effect. We hope to build up a very large circulation for this paper. Money is urgently needed to make it a success. We repeat, therefore, that we will welcome contributions, and we request, specifically, that those who stand with us in the faith will pass the paper on to friends and send us the names of friends who may be interested. Don't postpone this, but write us at once and give the paper a helping hand. It can only succeed by the active cooperation of "the faithful in Christ Jesus" who are loyal to the Bible as the revealed word of God. This issue ought to be used by the hundreds as a tract in our churches. We will furnish them at cost.

SUBSCRIPTION BLANK

Baptist Fundamentalist League,
123 West 57th Street,
New York, N. Y.

Date.....

Gentlemen:

For the enclosed One Dollar (\$1.00) you may enter my subscription for one year to "THE FUNDAMENTALIST," beginning with the current number. I understand that this subscription carries with it a contributing membership in the Baptist Fundamentalist League of Greater New York and vicinity.

NAME..... STREET.....

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We want 100,000 subscribers to The Fundamentalist before January, 1924.

The Spotlight on our Sceptical Seminaries



We propose in succeeding issues of THE FUNDAMENTALIST to turn the spotlight on our skeptical theological seminaries, and the professors in them, that the masses of our people may see just how rank are some of the teachings in these schools. We present the Rochester Theological Seminary of Rochester, New York, in this issue. We hope to present Brown University in our next issue. Then will come the Union Theological Seminary of New York, to which many Baptist theological students are sent, and others in due course.

I. THE FACTORY

Among all of the Baptist theological seminaries of the North, Rochester has stood out in the past as one of the greatest and noblest. Under the presidency of Dr. A. H. Strong especially, who was a master teacher of systematic theology and a firm believer in the fundamentals of Christianity, and until the wave of modernism and enthusiasm for

social service as a substitute for personal salvation overwhelmed the institution it did magnificent work and turned out some of the greatest preachers and leaders in our denomination. The institution has an admirable plant and a wonderful location, and is capable of doing fine work in the future if the wrong conditions of today are honestly

and thoroughly righted. In the meantime THE FUNDAMENTALIST believes that there is a solemn duty resting upon us to turn the searchlight on some of the things for which the Seminary is standing today, that all may see that most harmful teaching is now tolerated there.

II. SOME OF THE OPERATIVES

The key to the present situation at Rochester, and we believe the real source of much of that which is wrong in our entire denomination at the present time in the North, is traceable to the teaching of the late Dr. Walter Rauschenbusch. Dr. Rauschenbusch was a most able and sincere man, and all of us who knew him personally admired and loved him. Unfortunately and unhappily, however, he allowed his mind to run to one extreme on the hobby of social service, and that over-emphasis led him more and more away from the great fundamentals of revealed religion as given in the Bible.

Dr. Rauschenbusch's book, "A Theology for the Social Gospel," is a most insidious and subtle attack on the authority and plain teaching of the Bible. On Page 39 he says: "The story now embodied in Genesis III was part of the Jahvist narrative, a document of Ebraimitic origin dating back to the ninth century B. C."

Here, then, he not only swallows the documentary hypothesis about the Pentateuch, but he dogmatically asserts it as truth. On Page 42 he speaks of "the authoritative element in the Bible." Then there is another element which is not authoritative! On Page 47 he reaches his definition of sin. He says: "The definition of sin as selfishness furnishes an excellent theological basis for a social conception of sin and salvation." But the Bible says, "Sin is the transgression of the law."

He touches, of course, in passing, on "personal salvation." He says (Page 96): "Our discussion cannot pass personal salvation by." He would like to pass it by, seemingly, but "cannot." Then he adds:

"But our understanding of personal salvation itself is deeply affected by the new solidaristic comprehension furnished by the social Gospel."

And when he gets through it is so deeply "affected" that the Biblical teaching concerning personal salvation, and all that goes with it, is completely lost in the mists. On Page 101, in speaking of faith, he says:

"This is the aspect of faith which is emphasized by the social Gospel. It is not so much the endorsement of ideas formulated in the past as expectancy and confidence in the coming salvation of God."

In other words, it is not so much endorsement or dependence upon the Bible's teaching and its authority, as it is something emanating from "human consciousness" in the form of expectancy, confidence, etc. And on Page 102 he gives a definition. He says:

"Faith is an energetic act of the will affirming our fellowship with God and man, declaring our solidarity with the Kingdom of God, and repudiating selfish isolation."

But this is not the Bible definition of faith at all.

Consistently with his general viewpoint, therefore, Professor Rauschenbusch's conception of immortality and the hereafter was extremely hazy, and it was founded not upon the teaching of the Bible as a revelation from God, but largely upon speculative and philosophical grounds. He admits that (Page 228):

"There is no inherent contradiction whatever between the hope of the progressive development of mankind toward the Kingdom of God and the hope of the consummation of our personal life in an existence after death."

So, you see it is merely a "hope"; it is not a conviction founded upon a revelation at all, and so Professor Rauschenbusch says again (on Page 228):

"Belief in a future life is not essential to religious faith."

Professor Rauschenbusch's discussion of the Atonement is, of course, in line with these other man-made conceptions. He admits that Christ's death was "somehow for our good." But he rejects the teaching of the old theology—that is, the plain Biblical teaching—he says (Page 245):

"Guilt and merit are personal. They cannot be transferred from one person to another. We tamper with moral truth when we shuffle them about."

We suppose, then, that we are to believe that the Bible is immoral when it teaches that "Christ bore our sins in His own body on the tree!" Then, he goes on trying to stretch his vague conception of the Atonement to cover his social theology. He refers to the "human life" of Jesus being "bound up backward and forward and sideward with the life of Humanity." It was not, then, the sacrifice of the Divine Son of God, dying vicariously upon the cross for us, that redeems us from our sins, but it was this "human Jesus" in his identification with the race, and not the individual, that constitutes the Atonement. So he says (Page 245):

"The bar to a true understanding of the Atonement has been our individualism. The solution of the problem lies in the recognition of solidarity."

But Paul, in speaking of Jesus, said: "Who loved me and gave Himself for me."

According to the teaching of Professor Rauschenbusch, therefore, we are at liberty to reject any part of the New Testament that does not appeal to us individually and that does not square with our social service enthusiasm. Beyond any question, the teachings of Dr. Rauschenbusch are the main source of the wide-

spread over-emphasis on social service, in our Baptist denomination, with its corresponding neglect of emphasis on the need for individual salvation and the great truths of revealed religion that go with it. So much, then, for Dr. Rauschenbusch. Some say that we ought not in these connections to refer to teachings of men who are now dead. The answer to that, of course, is that, while the men are dead, their books are not dead and their influence is not dead. Their books and their influence are still living and doing an irreparable damage to the true cause of Christ in the world. The teachings of Dr. Rauschenbusch are still the dominating force at Rochester.

Professor George Cross

We close this glance at the operatives at Rochester by giving some quotations from Dr. George Cross, who is professor of Systematic Theology in Rochester Seminary. In his book on "Creative Christianity" (The MacMillan Company, 1922) Dr. Cross gives even a more complete rejection of the great fundamentals of the Christian faith than Dr. Veeder of Crozer Theological Seminary, from whom we quoted in a recent issue of THE FUNDAMENTALIST. To begin with, Dr. Cross utterly repudiates the Bible as truly inspired and as authoritative in any real sense. On page 30 he says:

"It is doubted whether any absolute external authority in matters of faith has been provided or is needed. Similarly, it is doubted whether the series of events recorded as occurring at the beginning of the Christian faith, or at any stage of its progress, are to be considered as supernatural in the sense commonly intended hitherto by that term. Similarly, also, the question whether there was an original supernatural deposit, and, if so, what it was, is now open to perfectly free discussion, without prejudice to the Christian character of him who raises the question."

Again on page 63, Professor Cross says:

"We have not in the New Testament a simple matter-of-fact statement of what Jesus said and did, and the more we try to make it appear so the more evident is our failure."

And this rejection of the true inspiration, inerrancy and authority of the Scriptures extends to both the teaching and the miracles of the Master. So Dr. Cross says again (Page 75):

"The representations which the New Testament writers make of the personality of Jesus must be used with discrimination. The accounts of such scenes as his exorcism of demons, his transfiguration on a mountain top, his stilling of storms, his

Does your faith mean anything to you? Help us in contending for it.

summoning of deceased persons back to life, his physical ascension into the sky before the eyes of men, picture him as exercising a kind of magical power and as having access to influences of a kind extraneous to our lives. To men of that time these might seem evidences of his high calling, but they make him in a corresponding degree a stranger and an alien to us. In all this our minds are drawn to the region of the mysterious, the unaccountable, the unknowable. With a personality whose native abode is there we can never be at home."

Therefore, Professor Cross reaches his conclusion in which he definitely rejects the Bible as authority. He says (Page 120):

"Revelation is ceasing to be conceived of as the communication of facts which could not be known through the native processes of our

spirits, but only through purely miraculous channels, and the Bible is ceasing to be received as an authoritative collection of information concerning supernatural and superrational facts."

There goes, of course, with this rejection even of the teachings of Jesus a rejection of the actuality of the miracles, etc. Professor Cross has the usual attitude of vanity and superiority, which the so-called "scholars" of today arrogate to themselves. He says, in speaking of those who are educated, "Every one so trained must place a note of interrogation after all the biblical accounts of miracles." (Page 24.) The authority of Jesus Himself, and even His truthfulness, are specifically rejected by Dr. Cross. On page 34 he says:

"It is even possible . . . that if all the teachings of Jesus were brought together in the exact form in which he gave them there might be found

among them some that would not commend themselves as fixed and final to the faith of the most intelligent and devout Christians of the present day. Men cannot be called upon to believe things simply because of the name that is attached to them."

Therefore, Dr. Cross naturally rejects the plan of salvation through the blood of Jesus, and all that goes with it. In speaking of Gethsemane and the events on Golgotha, he says (Page 77): "Efforts to make all these things a part of a rearranged plan of salvation are only offensive now." Of course, in the light of all this, Dr. Cross rejects the virgin birth, the second coming of our Lord, and the other great truths of our holy faith. His is a bald system of rationalism and skepticism, and as for any reliance upon the Bible as "a sufficient rule of faith and practice," in ways in which our forefathers regarded it, Dr. Cross knows none of it.

III. THE FINISHED PRODUCT

Little wonder, with such teaching as that at Rochester, that the institution is turning out some men with their faith badly shaken. We have had indications of this in connection with Rochester men from the foreign field, and the present writer was told, just a little while ago with a Rochester graduate who admitted to him that he had been almost

marking time for years since leaving the Seminary, and was just now only getting back to real enthusiasm and soul-winning zeal through his return to the old faith.

There is one hopeful sign in the entire situation, that at Rochester is concerned, and that is that some of the real believers in the ranks of the Roches-

ter men are crying out against the teaching now in vogue at their Alma Mater; and certainly the Baptists of New York and the Northern Baptist Convention ought to take seriously the responsibility of seeing to it that there is a thorough-going house cleaning at Rochester Theological Seminary.

REFUSED ORDINATION

Brooklyn Temple Assistant Minister Held Too Much "in Abyeance."

The Brooklyn Baptist Temple called a council to meet in its building, June 16, to examine Mr. Milton McGorrill, assistant to the pastor, Rev. E. L. Dakin, D. D. There are seventy churches in the Long Island Association, and twenty-five of these responded with forty-seven delegates.

It needs to be stated at the outset that usually the proceedings of a council of ordination are considered confidential. Regarding this case, however, numerous statements have appeared in the public press and hence no confidences are violated by simply printing the facts as learned from those present. THE FUNDAMENTALIST in no way assumes to interpret this incident.

The Association has an advisory committee which examines all candidates for ordination. If the candidate passes, the advisory committee recommends to the church the calling of a council. The advisory committee was called to meet in Emmanuel Baptist Church, June 7. Only five persons received notice of this meeting, although there are eight living members, the ninth having died recently. All the liberals on the committee received notice. The three who did not receive notice are all conservatives. At the beginning were present. Five are required for a quorum. Nevertheless the three proceeded to elect Doctor Dakin as a member of the committee, he being already in the meeting. Another member came in later, making five in all, but only four legal members, as Doctor Dakin's election was not legal. (At a subsequent meeting of the committee on June 21, with seven members present, the majority of the committee felt that it was unwise to approve the election of Dr. Dakin, and that the vacancy should be allowed to remain until the October meeting of the Long Island Association.) The advisory committee meeting, thus composed of four legal members, proceeded to examine Mr. McGorrill, passed him and recommended to the church the calling of a council.

When the council met the question of the irregular meeting of the advisory committee was brought up, and Doctor Dakin explained that the reason for the hurried call was that Mr. McGorrill's brother was to be married and Mr. McGorrill wished to perform the ceremony.

The council listened to the candidate's views of doctrine couched in beautiful and scholastic language, but when questions were asked upon definite issues it

was found that in regard to the virgin birth, the miracles of Christ, the vicarious atonement, the authority of the Bible, the resurrection of our Lord, Mr. McGorrill was "holding those things in abeyance." The council decided therefore that it was wise to hold his ordination in abeyance. The final motion was to recommend to the church that the ordination be postponed. Mr. McGorrill has studied in Union Theological Seminary.

Baptist Fundamentalism

(From Brooklyn Daily Eagle, June 23, 1923)

The pastor of a Brooklyn church, a Baptist, not seeking controversialism, and preferring not to seem to seek it, but frankly a Fundamentalist, complains thus to the Eagle, and partly of the Eagle:

"I don't think the newspapers are treating us fairly. We have no 'standards' save those of the New Testament; we have no 'creed' save that which the denomination has always held. A church without standards would not be a church. Why criticize the failure to ordain immediately a young man who has not yet determined what he believes? Was not the course taken in the Baptist Temple case logical? Was it harmful to anyone? I cannot see how any other policy could have been pursued."

There are doubtless some clergymen and many laymen who feel the same way; one deacon expresses himself in a letter in another column today. Some keep silence because they think it's like going to law before the ungodly to argue anything in the secular press. The trend of the non-religious, or at least non-sectarian, newspapers is strong toward whatever is branded "liberalism." That the point of view of the older orthodox people is too often lost sight of may be conceded.

In the Baptist denomination the big givers are mostly liberals or modernists. The feeling that because of their gifts they are claiming the privilege of influencing the denomination's educational institutions and its doctrinal trend is not unaccompanied by resentment, resentment which, just or unjust, is easy to understand. Those who think they are holding fast the faith once delivered to the saints, also think they are defying the "money power." The financial tangle of the Northern Baptists, springing out of connection with the Church World Movement, a connection urged by the big givers, is the subject of comment. It is held by Fundamentalists that the Southern Baptists, less affected by modernism, took the wiser course and are financially in better shape for

doing so. Many elements enter into such a controversy. Those who would still follow John Bunyan in "The Pilgrim's Progress" and stick close to what Adam Clarke Judson preached to the heathen believe that the Baptist Church as such, the Church of Roger Williams and of religious liberty, has still a reason for existence. That Bunyan and Judson, like Roger Williams, never doubted the Virgin Birth of Christ may be taken for granted.

So much for the Fundamentalists. If they are narrow it is because they see force in a narrow mill-race, with a high dam. The Eagle at least is not inclined to deny the dynamic part they are playing in the thought of a century much given to opportunism and latitudinarianism.

Loyalty to an Unrattled Bible.

(Continued from Page 4.)

supernatural character, who lend a friendlier ear to current winds of teaching than to its clear, consistent, changeless witness to the salvation that is through the death and resurrection of the Lord Jesus Christ, are, *ipso facto*, precluded from lasting leadership of the real church of Christ in this land.

On October 23, 1921, in the "Old First" (Presbyterian) Church, New York City, there was preached a sermon by a well-known theological teacher, in which he held up to mirth and scorn the Bible record of God's wondrous doings amongst His chosen people in ancient days, laughed at "the pre-scientific view of the world in the Hebrew Scriptures" at "fishes swallowing men" at "the left-overs of mediæval theology" and our "belated hymns," and gave the impression that the preaching of a Gospel in China based upon the trustworthiness of the whole Bible as history was "backward-looking obscurantism, impossible of acceptance by an educated mind."

I declare with all the energy of my being that such teaching as that, such giving the lie to God's great Book, such contemptuous rejection of that simple faith in God's Word which intelligent people who are supporting the missionary enterprise at the base in the West, and we who are pushing it here, are presenting from the pages of that Book, such teaching is a doomed thing. Let no one dream that men or women, however brilliant or disciplined in mind, can hold any permanent leadership in the missionary movement or in the living church in China, who prefer spiritual negations of the Sadducean sort, a mutilated Bible, and the denial of its central teaching—Christ crucified (and risen again) in the place of you and me and for the sins of the world.

Does the Bible really mean it when it says that we should

to your attention, to accompany us. The Delegation, therefore, is made up of both pastors and laymen. We are all Baptists, we are all contributors to the work of the Foreign Mission Society of the Northern Baptist Convention, and therefore we are a part of your constituency. Consequently, we come as friends and as ardent advocates of the Christian missionary movement.

We are, however, burdened and distressed at the present time by certain information that has come to us from several different quarters, which seems to indicate that what is called "Modernism"—that is, the rationalistic and radical religious ideas of to-day—is now prevalent on the foreign mission fields, as well as in the homeland. We have made sacrifices in the past to support our foreign missionary enterprise with our prayers, our efforts and our means, and we desire to continue so to do. We cannot, however, conscientiously continue to support our missionary enterprise with that zeal, enthusiasm and joy which characterized us in other days until these wrong conditions are either disproved or removed. We are willing to give of our best to advancing the true cause of Christ in the world, but we are not willing to give of our means and efforts and then to find that our gifts, instead of advancing the Baptist cause through the propagation of New Testament Christianity, are being employed to tear down that cause, and to propagate religious theories and methods of work that are founded on what we regard as a highly destructive and anti-Biblical philosophy.

You will understand, therefore, that our sole desire in coming and making the requests that we wish to make is that we may reach a true understanding of facts as they really are, and be in position to take intelligent and right action founded upon facts.

The information that has come to us, which seems to indicate the wrong conditions referred to, has come from several sources; some of it directly from the foreign field, some of it through reports that are now well known in the denomination, and some of it from other sources. We believe that it is for the best interests of the cause, as well as necessary for our own peace of mind and continued enthusiasm in advancing the foreign mission enterprise, either to be able to verify the information which has been given us from these several sources, or to be in a position to deny that there is any ground for the things that have been told us.

Acting, therefore, upon your invitation for any who are thus distressed to come directly to you for facts, we request the privilege, as a part of your constituency, to see certain correspondence which is in your files. With this end in view, we have brought with us clerical helpers, so that the abstracts from the files can be made expeditiously and accurately, thereby precluding the possibility of any future misunderstanding as to the facts.

The securing of the information that we desire will take but a comparatively short time, and if your file clerks here can give us access to the records that we desire to see, the matters which we wish will be copied from them without removing them from the office here, and no use, of course, of such matter will be made that is not entirely honorable and above board. We will say also that we will be greatly relieved and deeply pleased if we find that there is no ground for the statements that have been made to us.

We agree in advance that any or all members of the Officers' Council shall be present when the files are examined, and that any copy made shall be left in the custody of the Officers' Council for future reference by either side.

There are some considerations in the situation which make prompt action, both from our side and from your side, highly desirable, as rumors concerning these things are wide-

spread in the denomination and are increasing daily. We will appreciate it, therefore, if while we are here today, the workers whom we have brought with us are allowed to make the copies that we desire under our supervision and with the cooperation of your own representatives.

(Signed) JOHN ROACH STRATON.

The Officers' Council, at the end of the long discussion over this request, as given above, gave their final answer that they would not permit us to look at the parts of the files that we desired to see, though our only desire was simply to be able to verify the facts, or else to deny the allegations, as we did not want to go before the Board or before the denomination with any mere rumors unsubstantiated by us.

The Officers' Council made it clear also, in replying to us, that if we wished the matter presented to the Board of Managers they would present it for us. There was a seeming purpose, which was manifest to our entire delegation, to get the matter completely into their hands, so that it could be referred to a committee doubtless or smoothed over in some other way. We urged upon the Officers' Council the imperative need of immediate action in view of the fact that the vacation season was coming on and many of the brethren were going to Stockholm, including officers of the Society. We pointed out that any talk about the rumors of these and other conditions in the Society, which have been going the rounds for weeks, would injure the cause, and, therefore, there ought not to be any delay. In the face of all these considerations, however, our respectful and earnest request was refused. In other words, we were denied the right that any stockholder of any corporation in New York has to examine the records for himself where things that may touch his interests are concerned.

At the meeting of our Baptist Fundamentalist League, on June 18, it was unanimously voted, upon recommendation of the Executive Committee, that this entire matter be laid before the Foreign Mission Board at its meeting on June 28, and that we request from them the right to look into the files, in order that the real facts in this case may be established one way or the other.

Some of these matters have already gotten into the secular newspapers. We feel, therefore, that we ought to give the full facts in the case, with copies of the documents, that all who are interested may have the full truth, and not some distorted or partial statements. We feel that this is necessary, not only for the work's sake but for the sake of Miss Henshaw and others.

These are the facts up to the present time, and in the next issue of THE FUNDAMENTALIST we will tell our readers frankly about the further developments in this case. In the meantime we close by saying once more that there is a supreme obligation upon all Baptists to demand that wrong conditions on the foreign fields shall be righted, and that if there are men preaching and teaching in heathen lands who are not loyal to the fundamentals of Christianity and the simplicities of our Baptist faith, they should be immediately recalled, and that the money given by faithful Baptists to advance Christ's cause in the world shall not be used in any such deceitful way to tear down that cause.

Autocracy and Secrecy.

Just as we go to press we wish to let our readers know that a group of Baptist pastors and laymen, representing our Baptist Fundamentalist League, went to the American Baptist Foreign Mission Society's headquarters at 276 Fifth Avenue, Thursday evening, June 28, to meet the Board of Managers. The chairman of the meeting, from the very beginning, adopted an attitude of secrecy and autocracy, thereby obstructing any fair investigation. For the most part, the Board seemed to support him in all of this. We regard these things as contrary to all Baptist principle and practice. After a four-hour session, lasting until nearly midnight, our committee came away determined to demand a thorough investigation. As we want our people to be informed, we

propose to devote most of the next issue of THE FUNDAMENTALIST to this important matter. We would like to have this number reach at least every Baptist pastor and many laymen in the Northern Baptist Convention, but we cannot do this without help from friends, as it will mean a largely increased expenditure. If, during the next two weeks we receive contributions sufficient to cover the cost of having such a large edition printed, we will do so. If our readers desire copies or distribution, it would be well to send us orders in advance. The subscription price is one dollar a year or ten cents for single copies.

THE LARAWAY CASE

Brother and Sister Laraway, after several years of faithful and efficient service on the foreign field, felt impelled, for conscience sake, to issue a statement concerning the increasing prevalence of modernism and radicalism among the missionaries in foreign lands. They named several of the missionaries of the Northern Baptist Convention and made specific statements concerning their teaching.

These statements from Brother and Sister Laraway were printed in several American religious papers, and they were given in representatives of THE FUNDAMENTALIST. Representatives of our Foreign Mission Societies thereupon issued a statement in which they denied the assertions made by Brother and Sister Laraway. In the effort to impeach and discredit them as witnesses, they even reflected upon their moral integrity. There is another side, however, to this entire matter, which ought to be given to our brotherhood. THE FUNDAMENTALIST, therefore, is devoting a little space to this matter in this issue.

Far from it being true that Brother and Sister Laraway are unworthy or dishonest, we have direct testimony from those who know them that they are thoroughly consecrated, able and devoted servants of our Lord Jesus Christ. The statements issued by the Foreign Mission Society seek to bring an issue of truthfulness between Dr. Torrey and Brother Laraway, but such a handling of the matter will not satisfy any fair mind. It is entirely possible that Dr. Torrey made the remark that was accredited to him by Brother Laraway, and simply has forgotten it; or it may, of course, be possible that Brother Laraway misunderstood the remark of Dr. Torrey. But to endeavor to make out these servants of Jesus as falsifiers because they have made a consistent and determined effort to throw light on conditions on the foreign field is unworthy of any great organization, especially one devoted to Christian service. Some of our strong Baptist people in the North who know Mr. and Mrs. Laraway have borne their testimony that they are both devoted, trustworthy and able people, and brethren in other communions have borne a like testimony. We have, for example, in a personal letter from Dr. Robert H. Glover, who is the Director of Missionary Course at the Moody Bible Institute in Chicago, strong statements concerning Brother Laraway. The letter from which the following extract is taken was read by Dr. Gray, the Dean of the Moody Bible Institute of Chicago, before it was mailed to us, and he has indorsed the statements of Brother Glover with reference to Mr. and Mrs. Laraway, and said that these statements express his feelings concerning these friends. Brother Glover says:

"I have known Mr. Laraway intimately for a number of years. We were missionaries together in Central China for six or seven years, most of that time on the same station of Wuchang. He also lived with us in our home for a time. I think perhaps two years. I found Mr. Laraway a man of true Christian character and high principles. He acquired a good knowledge of the Chinese language and did good missionary work. He shrank from taking responsible charge of a station, preferring itinerant evangelistic work, and, since he was then unmarried, this seemed fit

(Continued on Page 8.)

"earnestly contend for the faith"? What will you do about it?

HAS DR. JOHN M. MOORE BEEN MISREPRESENTED BY THE FUNDAMENTALIST?

In our issue of May 15 we copied exactly from the "Brooklyn Eagle" of May 8th certain statements which Dr. John M. Moore, pastor of Marcy Avenue Baptist Church, Brooklyn, was reported to have made in an address before the Central Young Men's Christian Association of Brooklyn. Statements have been made by Dr. Moore that these quotations from the "Eagle" were not an accurate report of what he said.

We also had a letter from Mr. W. G. Boyle, Associate Executive Secretary of the Young Men's Christian Association of Brooklyn with reference to the quotations which we printed from the "Brooklyn Eagle" in our May issue. Mr. Boyle wrote as follows:

"You will appreciate the fact that a newspaper reporter is not always careful to correctly report a speaker, and, in this instance, neither the form nor the spirit of the statement conformed to that which characterized Dr. Moore's talk. I think it only fair to Dr. Moore for you to publish the fact in the next issue of your paper, in order that no one might be misled by a report from a news gatherer who is not particularly interested in preserving the spiritual aspect of the address."

It will be observed from this note that Mr. Boyle does not deny that Dr. Moore made the statements attributed to him, but merely says that the "form" and "spirit" did not conform to Dr. Moore's talk. Furthermore, Dr. Moore did not correct the statements in the "Eagle," and they went out to the world just as printed. Moreover, THE FUNDAMENTALIST has signed statements from some who heard this address certifying that Dr. Moore was correctly quoted.

As we are as anxious as Mr. Boyle or any one else that no one should be "misled" by any reports that have been given out with reference to the utterances of Dr. Moore, we now wish to give additional quotations from Dr. Moore just as revolutionary as those printed in the "Eagle," and these quotations are over his own signature. The reporter

who furnished us with the following matter wrote Dr. Moore, submitting these extracts to him, and Dr. Moore O. K.'d and signed them, after making some penciled changes, and, as O. K.'d by Dr. Moore, the statements made in an address at the Central Young Men's Christian Association in Brooklyn on Monday night, May 28th, 1923, were as follows:

"Our subject is, 'What and Where Is God?' Jesus is the way to God. There are three persons in the God-head, so the old creeds say, but three persons can't be one person if the word person is used in the same sense, any more than two and two can make more than four. The material for the doctrine of the Trinity is found in the Scripture, but you don't find in the Scripture any wrought-out doctrine of the Trinity. My idea of the relation of Christ to God may be illustrated by letting the ocean represent God and the Mediterranean Sea represent Christ. The Mediterranean is all of the ocean that can be poured into those land limits, just as Christ is all of God that can be expressed through a human personality. Christ and God are not identical terms. God was in Christ, is the Scriptural way of saying it. The story of Adam and Eve I do not regard as a record of historical fact. I do not think of the story of Adam and Eve as literally true, but rather as a pictorial representation, suited to primitive minds."

It will be observed from the foregoing statements that Dr. Moore casts a doubt on the Trinity, that he repeats his assertion that Christ was not God, and that he declares that the Genesis account of Adam and Eve are not historical or literally true. Dr. Moore, in writing to the reporter who furnished us this matter, in O. K.ing the above quotations, said to the reporter: "Thank you for giving me a chance at this. I have no fault to find with the reporters. They have treated me very well." (Italics above ours.) We reproduce here this penciled note from Dr. Moore in his own handwriting, which was as follows:

Thank you for giving me a chance at this. I have no fault to find with the reporters. They have treated me very well.
J. M. M.

In his address at the Young Men's Christian Association on Monday night, June 4, 1923, Dr. Moore made the following statements, all of which we also have over his own O. K. and signature:

"Our subject is, 'The Bible.' Think of the Bible as a progressive revelation. That the Bible is infallible in the sense of being wholly free from error isn't true, but it will infallibly lead a man to God. The Bible makes no claim to being infallible. Ecclesiastes has no great spiritual value and might be dropped out without

much loss. Some of the Psalms we could spare. Jesus set aside part of the Old Testament as too low in its moral value."

It will be observed that Dr. Moore, in this utterance, not only questions the infallibility of the Bible, but asserts positively that the Bible contains some errors. He also says that some parts of the Bible, including entire books, might be dropped out without much loss. We reproduce herewith Dr. Moore's O. K.'ing the above statements over his own signature as follows:

Dear Mr. [redacted],
I am modifying the statements slightly to bring them into harmony with the spirit and tenor of the whole discussion.
Sincerely,
John M. Moore

These utterances from Dr. Moore, in fact, are exactly in line with what he often says before Ministers' Conferences, and even in sermons. For example, in a sermon printed in the New York Journal of June 25th, 1923, manuscript for which Dr. Moore furnished, we find this statement:

"My grandmother taught me to read the Bible, and I was deeply impressed to read of the marvels of Divine power in the long ago. But we have seen far more wonderful things."

It is indeed enlightening to learn that we have "far more wonderful things" today than any of the "marvels of Divine power" recorded in the Bible! Is there any limit to the vanity of the "modern mind"?

We close this incident by asking how Dr. Moore could stand in his pulpit, as we have been told he did, and with good conscience assert that he had not been handled in a Christian way in this matter, and how he could thus create the impression that he had not said the things that had been attributed to him. We want to ask also why any Baptist preacher in public addresses before a Young Men's Christian Association, or anywhere else, has to make statements that are understood by those who hear them in the way in which these statements of Dr. Moore, as quoted from the "Eagle," were understood. Is there not enough of plain, positive Gospel in the Word of God for even the radical preachers to use without preaching as to plant doubts and actual unbelief in the minds of their hearers?

We wish to ask also, with all due respect for Mr. Boyle, why a Young Men's Christian Association should be having such addresses as these delivered under their auspices?

What General Wood Said

"You can write to your people and your religious papers, and tell them to send the best they have to these Far Eastern mission fields. These people need a positive man. They have doubts enough; they do not need to be fed any more! If a missionary is uncertain in his faith, they will be the first to know it and turn away in disappointment, or else be led astray—which is worse. If Kipling should say, concerning 'The White Man's Burden,' in regard to mere physical responsibility for these weaker Eastern races, 'Send forth the best ye breed!' we surely ought to say it, and demand it, for the spiritual needs of these same people. We need 'the best ye breed' for this work out here, and the natives need that same kind or the work will fail."

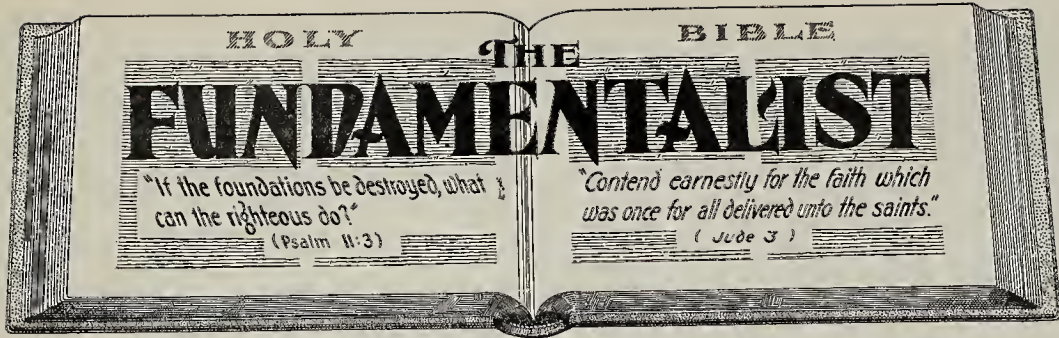
THE LARAWAY CASE.

(Continued from Page 7.)

ting and was agreeable to the Mission. He also served the Mission most acceptably for several years as its business agent at Hankow, where he bore considerable responsibility and transacted much business, both for the Christian and Missionary Alliance and also for a number of other societies depending upon that river port for trans-shipment of missionaries and goods, forwarding monies, making purchases, etc. In that capacity particularly Mr. Laraway won the high esteem and appreciation of all whom he served, as repeated testimonials bore evidence. I kept track of Mr. Laraway during his period of evangelistic work in America, and when later he returned to China to labor in some independent Baptist connection, as I understand, in the North. A few letters were exchanged between us. Since his return again to America on furlough I have twice seen him as he has passed East and West through Chicago, and have had short seasons of fellowship with him. He appeared to me to have matured in character and experience, and to be a missionary of sound judgment, broad-mindedness and good average ability."

It seems distressing, in the face of such testimony from those who know them best, that these servants of our Lord should have aspersions cast even upon their character by our missionary society, for no other offense than trying in faithfulness to turn the light on conditions on the foreign field, in order that our Lord's cause there may not be betrayed and the people misled through false teachings.

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Volume 2

New York, July-August, 1923

Number 7

Modernism and our Foreign Mission Society

A Reply to Dr. Lerrigo and a Brief Statement of the Real Facts

By Rev. John Roach Straton, D. D.

For the Executive Committee of the Baptist Fundamentalist League of Greater New York, and Vicinity for Ministers and Laymen.

Dr. P. H. J. Lerrigo, Home Secretary of the Foreign Mission Society, issued recently a statement under the heading "Policy of Our Foreign Mission Society," in which he gave an account of the request of our Baptist Fundamentalist League Executive Committee to examine, with representatives of the Foreign Mission Society, a few letters from the foreign fields which are in the files of the Society. Dr. Lerrigo's statement of the visits to the Board rooms of our Executive Committee and the ministers and laymen who went with us was decidedly surprising to us all, and we feel that it did not accurately or adequately set forth the true situation. Dr. Lerrigo's statement was conspicuous largely for its omissions.

Dr. Lerrigo omitted entirely to give any statement concerning what led up to the request of our Executive Committee to see these letters. He did not state in his article that the first step in this matter was taken by an individual, Miss Bertha D. Henshaw, who is a member of Calvary Baptist Church, New York, and who for three years was employed by the Foreign Mission Society in the home offices here in New York.

For eight years Miss Henshaw was a missionary in China under another Board. She has been detained at home on furlough because of domestic conditions which are beyond her control. Feeling that the nearest thing to service on the foreign field itself would be work with a foreign mission society, she accepted a position with our Society, and for three years labored faithfully and most efficiently, according to the statements made by Dr. Franklin himself, our Foreign Mission Secretary, under whose immediate direction Miss Henshaw worked.

Miss Henshaw has stated that she saw so many evidences of the prevalence of Modernism on the foreign field and also in the home office, that she felt at last a conscientious conviction that she could no longer work with the Foreign Mission Society. She states that she called attention several times to these wrong conditions, and prayed earnestly that things might be changed, but nothing was done, and she finally left the Society because of these conscientious scruples, feeling that her work there was not building up the Lord's true cause, but was being used to tear down this cause in the interest of Modernism.

A Surprising Reversal
She desired a final interview with Dr. Franklin upon these matters, hoping that as a result some action might be taken

to turn on the light and better conditions. She could not see Dr. Franklin, however, until after she had left, as he

Before Miss Henshaw left the Society, Dr. Franklin voluntarily gave her a strong letter of commendation both as

God's Word on the Methods of Modernism

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." (II Peter 2:1, 2.)

"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." (I Timothy 4:1, 2.)

"Earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." (Jude 3, 4.)

was out of the city at the time she was leaving the employ of the Society. When he returned to the city she was granted an interview with him in which she laid before him, as she had done in part before, all of these matters which were on her mind and heart. She called Dr. Franklin's attention to specific instances in the correspondence from missionaries or teachers on the foreign field, which seemed to her to prove that they were Modernists and to a greater or lesser degree unbelievers in the old truth, and also that subtle deceit was being employed to hide the real conditions from the constituency of the Foreign Mission Society. She then asked Dr. Franklin to grant her the privilege of appearing before the Foreign Mission Board itself, that she might bring to their attention the wrong conditions with which she was familiar, in order that they themselves might take whatever steps were necessary to get to the bottom of the situation and to right the wrong conditions. But this reasonable request was not granted by Dr. Franklin.

to her ability and her fidelity. This letter was given without the slightest hint or suggestion on the part of Miss Henshaw, and was simply a recognition of her unusual and most capable and efficient service. After the above mentioned interview, however, between herself and Dr. Franklin, Miss Henshaw was surprised to receive a curt note a few days later from him requesting her to return the letter of recommendation which he had voluntarily given her.

After leaving the Foreign Mission Society Miss Henshaw accepted the position as Executive Secretary of our Baptist Fundamentalist League of Greater New York and Vicinity, but she took the steps outlined above without having stated to the members of our Executive Committee the facts with which she was familiar. She acted on her own initiative entirely and only for conscience's sake.

When she received this note from Dr. Franklin, however, she felt that she must seek advice in the matter as to what she should do. She went, therefore, to the President of the Baptist Fundamentalist

League, Dr. John Roach Straton, and told him just what had happened, and, upon Dr. Straton's suggestion, the matter was then laid before the Executive Committee of our League, that their counsel and advice might be asked. They voted unanimously that Miss Henshaw should not return her testimonial to Dr. Franklin, and they felt that the League itself had a duty to discharge in the matter, as this extraordinary action on the part of Dr. Franklin brought to their attention, of necessity, some of the things with which Miss Henshaw was familiar, both as to Modernism and rationalism both among the officers of the Foreign Mission Society and on the foreign field.

Upon its face, the action of Dr. Franklin in demanding of Miss Henshaw that she return the letter of recommendation that he had voluntarily given her seemed to indicate a purpose on his part to put himself in a position where he could discount any evidence that she might give of wrong conditions among the officers of the Society or on the foreign field, as had been done in the case of such workers for the Lord as Brother and Sister Laraway. Certainly, under all the circumstances, that would be the most natural motive to prompt an action so unusual and extraordinary.

And Miss Henshaw states that in the course of her conversation with Dr. Franklin he did threaten her in a mild way, saying to her as she was speaking to him about these things, that "he would tell her what they would say about her." When this remark was made, Miss Henshaw states that she had not hinted that she intended to say anything to any one else, and the only intimation of such a purpose was in the request to be permitted to make a statement before a joint meeting of the Board of Managers of the Foreign Mission Society and the Executive Committee of the Baptist Fundamentalist League. She has told us that when she told Dr. Franklin that she had always tried to be loyal to the Society, and he replied that they would expect her still to be loyal, she had said that she would be loyal to the Lord but not to Modernism. But if there is no Modernism in the work of the Society, as has been emphatically stated many times, this remark could not be construed as a purpose to say anything about the Society that would be embarrassing to its representatives.

The Meeting With the Officers' Council

The Executive Committee of our Baptist Fundamentalist League, therefore, with all of this light before them, sought

and obtained a hearing before the Officers' Council of the Foreign Mission Society, which has full charge of the office records, etc. We approached the Officers' Council first in the hope that the matter could be held there and need not go any further, as we did not wish publicity about it, knowing that publicity would probably hurt the cause. Our request of the Officers' Council was simply that we be allowed *with them*, to look at a few letters in the files which had to do with alleged wrong conditions at home and on the foreign field, which had distressed Miss Henshaw, and also other letters which dealt with what seemed to be other wrong conditions about which we had learned from other sources than the information given by Miss Henshaw. We told the Council that we came as friends and not as foes, that we were all Baptists—ministers and laymen—and all contributors to the foreign mission work. A long discussion, lasting nearly three hours, during the time practically all of the pastors and laymen of our delegation emphatically expressed their judgment that what we were asking was entirely legitimate and proper and stated their earnest desire to serve the cause by getting at the facts, the request was finally emphatically refused by the Officers' Council. Our desire was either to verify the alleged facts or to put ourselves in a position where we could deny that there was any ground for the things which had been reported to us.

Our entire delegation of ministers and laymen felt that we were not met in an open and fraternal fashion by the Officers' Council. There was a resort to diplomacy; there was an element of evasion upon which laymen and ministers alike commented; and there was also a seeming desire on the part of the Officers' Council to hold the matter in their own hands. In their written reply to us, they advised us that if we wished the matter to come before the Board of Managers, they—the Officers' Council—would present it for us. There was evident to our delegation a purpose to get the matter completely into their hands, seemingly that it might be referred to a committee, and piecemealed or smoothed over in some other way. In view of the fact that we had stated to the Officers' Council frankly that some of them might be involved in the discussion, we did not feel that this was either straightforward on their part or a logical and reasonable settlement of the matter from our side.

In our appearance before the Officers' Council, we did not make application to "examine certain correspondence files of the Society," as Dr. Lerrigo says. On the other hand, we explicitly and repeatedly assured the brethren that we had not come on a "fishing expedition." We did not request the privilege of rummaging indiscriminately through the files of the Society in the hope of finding something, or even of verifying any vague rumors that had come to our hearing. Dr. Lerrigo's statement about the matter, therefore, is utterly misleading. What we did wish to request was that a few specific letters be taken out of the files in order that our group and the Officers' Council jointly might see whether or not the matters alleged were really in the letters.

If this had been done and we had not found the things alleged, the whole matter would have stopped right there, and we said to the brethren that we earnestly hoped that such would be the case. Our desire to get at the facts before taking any further steps was logical and entirely proper. We did not wish either to go before the Board of Managers, the Northern Baptist Convention, or the denomination at large simply with alleged statements. Before taking any steps we wanted to substantiate the facts. If the letters had been produced and the allegations made to us had been substantiated by the letters, then we proposed

still to move within the Society itself and to present what we had found to the Board of Managers for them to adjust with the best interests of our holy cause in mind. But the Officers' Council refused to grant our request, and thereby rendered our intended course impossible.

The Meeting With the Board
We then sought for ourselves an interview with the Board of Managers of the Foreign Mission Society. This interview was granted, and our delegation appeared before the Board of Managers, at Dr. Lerrigo states, on the 28th of June. Before this meeting, however, we had evidence that the Officers' Council had been in correspondence with the Board, and the matter had been presented to the members of the Board from the stand-point of the Officers' Council. We did not feel, and do not now feel, that this was a fair or proper thing for the Officers' Council to have done. We feel that we should have been granted the right of appearing before the Board and stating the situation for ourselves, as in the case of the entire Officers' Council, in their correspondence with the individual members of the Board, could not adequately present our side of the situation as well as their own.

We received letters from some of the Board, therefore, before we met them, indicating that they had reached a conclusion on the matter before they had heard us at all; and when we appeared before the Board on the 28th, it became evident to our entire delegation—about thirty faithful ministers and laymen—that we were appealing to a jury whose minds were already made up, though they had not heard a single word from the case from our side at all. Before the spokesman for our party, for example, had had an opportunity to say a word or to read a brief written statement setting forth the purposes of our visit, the acting Chairman of the Board made a lengthy statement in which he argued the case, expressed his personal opposition to what we were seeking, and did what he could seemingly to influence the Board to his position.

We have with great regret, therefore, and genuine distress to record that our entire delegation felt that we were not dealt with in a fair and frank manner either by the Chairman or by the members of the Board there present. The Chairman not only, as stated above, argued and set forth his own opposition to our request before he had heard one single word from us, but his lead throughout what appeared to our entire delegation a prejudiced and sarcastic attitude. He referred, for example, to the remarks of one member of our delegation as his "oration," and more than once during the interview we had to call the attention of the Board to the fact that the Chairman seemed inclined to put upon our statements a construction that they did not at all warrant. Some members of the Board during the discussion showed the same spirit. They showed a certain degree of heat. One of the brethren charged that we had come to them and made "threats," but patiently and fairly we met and answered these allegations with the facts. We made no threats. We simply stated to the Board our own conviction that unless these matters were dealt with in the open and in a thoroughgoing and frank way they would inevitably lead to a cutting off of subscriptions, and we believe that to be true.

The Correspondence Not Confidential
As to Dr. Lerrigo's main argument in his statement, that a large proportion of the correspondence of the Foreign Mission Society is "carried on under the definite pledge of confidence", and that all of it is "tacitly understood to be for the scrutiny of the properly constituted officers and the Board only," we will say that our entire delegation felt that these arguments were altogether beside the mark. In fact, the statements

of Dr. Lerrigo in this connection are misleading. It was brought out during our hearing that no resolution had ever been passed that the correspondence could not under any circumstances be seen by representatives of the constituency of the Foreign Mission Society. Furthermore, it is known that the correspondence files are open to every one in the offices, and these very letters have been scrutinized by others than the "properly constituted officers" and the "Board." We are told that the general correspondence files are open to every one in the office, who has occasion to use them, where are employed some twenty-five or thirty young women representing different denominations. We are informed that up to last fall the Board had in its employ one worldly-minded young woman who was studying for the stage; and another young woman who was going into Christian Science was until recently on the office staff. Such employees, who are devotees of the dance and other worldly amusements have free access to the files. It is also known that several of the letters in the general files are of a confidential nature, and when Dr. Lerrigo refers to letters from "young people who confide the most intimate details of their experience" to those to whom they write, he probably has in mind young people who write to the Candidate Secretary with reference to taking up work on the foreign field, and the letters from these young people are not in the general files, but are kept in special files where they can be scrutinized only by the "properly constituted officers" and their assistants. We are told that most of the specific correspondence which our committee wished to see, containing evidences of rationalism on the foreign field, is kept in the Board room, some distance from the filing department, where meetings of all kinds are held, in drawers without lock or key, and easily accessible to almost anyone.

For the Officers' Council or the Board, therefore, to say that correspondence, which is said to contain evidence of religious radicalism and modernism, is so holy and sacred that a group of Baptist preachers and consecrated laymen, who are all devoted to the foreign mission work and to our Lord's cause, could not be allowed to see even portions of it, and that to contravene with the Officers' Council, seems to us utterly impossible and absurd upon the face of it.

We told the Officers' Council, and the Board also, that we were not concerned with any portions of this correspondence that pertained to purely personal matters, and that no attention would be paid to such portions. We had not the slightest purpose or desire to pry into any personal affair of any missionary. We were concerned simply with the task of finding out, before there was any further publicity over the matter, whether there were statements in these specific letters which showed the presence of rationalism and radicalism on the foreign fields.

Barred Groups
Stockholders in corporations have the right universally of access to records of their corporations, wherever matters touching their personal interests are at stake. And there are many cases on record where stockholders have vindicated such right and have forced the presentation of such records for the scrutiny of those who were concerned. If, now, we have reached in our Baptist brotherhood a point where letters come in from the foreign fields that require so much secrecy that Baptist preachers and laymen who are giving their very lives to the Lord's work cannot be let into the secret, then certainly things have come to a sad pass in our denomination. Are rationalism and religious radicalism such peculiar things that they cannot bear the light of day? And are we supporting missionaries on the for-

eign field whose lives and thoughts can be known only to a small group? Are there things in their teachings, which they have expressed in their letters, that they would not wish the great mass of our Baptist people to know? If so, then we are at the end of our old-time confidence and fraternity.

For ourselves, we feel that these things are all utterly unscriptural and unapostolic. Our missionaries should have no secrets of a doctrinal character that they are not willing to share with the entire brotherhood who support them in their work on the foreign fields. Every member of a Baptist church has a full right of access to the records of his church; and as, under our Baptist polity the denomination is simply an enlargement of the principles of freedom and cooperation, which exist in the local church, we believe that any individual minister or layman has the right of access to the records of the congregation, and that to deny such right is ecclesiastical overlording and tyranny. We do not believe, either, that the great mass of our Baptist people in the Northland will stand for this attitude of secrecy and autocracy which has been adopted by the Officers' Council, and, through their influence, now by the Board of Managers of the Foreign Mission Society. If so, then we believe that our boasted Baptist liberty is at an end, and that more and more star chamber methods will prevail, and that our people will be subjected increasingly to the bondage of an ecclesiastical machine. And if all of this is to be done in order that Modernism may be protected and a program of social service and humanitarian relief, as a substitute for evangelism and soul winning zeal, put across on the foreign fields, then we hold that the time for thoroughgoing housecleaning and correction of these evils has arrived.

Dr. Franklin's Demand

During the hearing on June 28, at one point of the discussion, Dr. Franklin, our Foreign Mission Secretary, sprang to his feet, threw his coat open, smote his chest, and said that if our delegation had any charges to bring against him he demanded that we should bring such charges *then* and there. We met this challenge of Dr. Franklin definitely by the statement that we were ready then and there to reduce our charges to writing, and that, if need be, we would stay there all night in order to reduce the charges to writing and to present them to the Board. The Chairman of the Board, however, said that they would not stay to hear such charges, and the Board then voted to adjourn.

It is somewhat amusing, therefore, to find Dr. Lerrigo, in his statement, saying that our group—the Fundamentalists—ought to submit to them in writing our charges, and that we ought to be "entirely frank" with them, and that we have refused to do this. The truth of the matter is, as just stated, that we told the Board—and repeated and re-emphasized it, in order that the meeting should not close with Dr. Franklin's dramatic challenge unanswered—that we would then and there present such charges in writing, and the Board itself and the Officers declined to tarry in order that our charges might be preferred. We therefore say to our Baptist brotherhood that the shoe is on the other foot, and that what we desire is that the Officers' Council and the Board of Managers shall deal frankly and fraternally with us.

It is impossible to imagine such scenes as occurred in the Board room during our visits, back in the old days and under the old Board. If such a delegation as ours, for example, had approached Dr. Mabie and his co-laborers we know what the result would have been. They would have been an instant and hearty response to our fraternal and loving approach. Dr. Mabie would have opened wide his arms, and would have said, "Certainly brethren

ren, come in and help yourselves. You are a part of us. We are all one body. We have no overlords. We have no groups of Baptists with a right to certain things that all other Baptists cannot share. Come in, brethren, and we will join you in going to the bottom of these matters that have caused you distress and discouragement." If our accusation had been met in any such spirit as that we are firm in the belief that these matters could have been adjusted without publicity, and great good thereby accomplished.

Will Prefer Charges

As it is, we are left no choice in the premises but to do now in the open what the brethren have forced us to do, to call prayer our charges. Just as soon as the officers and the members of our board are back from their trip abroad, we will have our charges in writing and will give them openly to our denomination, and let the great loyal Baptist brotherhood decide what is right in this matter and what should be done about the distressing situation that has arisen. We have no bitterness in our hearts; we have only burden and distress. We have no desire to cause trouble, but an earnest desire to save trouble. Our whole soul is in the foreign mission enterprise. Some of us have made known sacrifices to give to missions, and we have faithfully endeavored to lead our people to give liberally and in the spirit of sacrifice. We are still willing to give of our best of prayer and money and effort to advance Christ's true cause on the earth; but we are not willing to give one iota of any of these things to support religious radicalism, to support a propaganda which is discounting the integrity and authority of God's Word, which is denying the great fundamentals of our holy faith, and which dares not show its face openly in the light of day!

The Baptist denomination has a right to adopt the program of Modernism and rationalism, if the majority so desire, but our leaders in both the educational and missionary fields have not the right, on the one hand, secretly to advance the cause of Modernism in the schools and in missions, and at the same time, on the other hand, to assure our brotherhood that all is well and that the old faith is being loyally proclaimed at home and abroad. We must come to a frank and open understanding upon these matters. If the program of Modernism is the wish and the desire of a majority of our Baptist people, let our leaders, frankly and openly submit their program to them that the majority may so declare their will. But if the majority of our people are adherents of the old faith, then their money ought not to be secured under false pretences, and they ought not to be deceived into believing that their sacrifices are advancing the holy cause of Baptist faith, when in fact such money is being used in subtle and insidious ways to undermine that faith and to deliver our cause into the hands of the adversary!

Investigation and Information Bureau

An Investigation and Information Bureau has been established in connection with our Baptist Fundamentalist League. This is in order that we may be able to give authentic information with reference to modernistic conditions to our friends, and we invite our readers to cooperate with us in sending us information regarding such conditions that may come to their attention. There is nothing that frightens the adversary more than publicity. As the light of day comes, our people write to our Society expressing concern about modernistic conditions of which they have heard, and requesting information, they are not given the full and accurate information which they should be given. Often misleading statements are sent out, or only part information, and half the truth is often as bad as

an untruth. Write us with reference to any such matters which may give you concern either for publication in THE FUNDAMENTALIST, or that we may send you this information you desire if we are able to do so.

"The Baptist"

Mouthpiece of the Radicals!

Since the article on "MODERNISM AND OUR FOREIGN MISSION SOCIETY" (which appears on the first page of this issue) was prepared, there has come to our attention an editorial which appeared in the July 14th issue of "THE BAPTIST"—theoretically the organ of the Northern Baptist Convention. It is common knowledge that "THE BAPTIST" is absolutely in control of the Modernists and is merely their mouth-piece. It will be recalled that Dr. Fosdick's famous address attacking the great fundamentals of Christianity was printed in full in "THE BAPTIST", so that orthodox believers who contributed to our denominational funds were forced to help circulate heresies that we loathe. The manifest injustice of such a partisan control of the paper should lead to its final overthrow. We print below, for the edification of our readers the editorial referred to above. It is a conglomeration of misrepresentations. It is utterly misleading, and was evidently written with the hope of discounting the damaging evidences of radicalism in the Foreign Mission Society now being uncovered by the Baptist Fundamentalist League. The real facts, attested by the thirty loyal followers of Christ who composed our fundamentalist delegation, are printed as a historical record in the article on the first page of this issue of THE FUNDAMENTALIST. Read how this outrageous editorial from the apologist of the Modernists, and see how indelicately and cleverly they can twist actual facts, with the intent to defame the contributors to our denominational chest.

An Unprecedented Request

(From "The Baptist"—July 14)

We ask a very careful reading of the clear statement on page 740 of this issue, of the meeting between a group of thirty representatives of the Fundamentalist League of New York and vicinity and the Board of Managers of the American Baptist Foreign Mission Society. Doctor Ferrigno, home secretary, makes the official statement for the Board, showing what led up to the meeting, and impartially covering the case. The statement is admirable in substance and spirit, typical of the dignified and Christian manner in which an unprecedented issue forced upon the board and its officers has been met.

The matter is undoubtedly serious, and it is of the utmost importance that the denomination should rightly understand it. We call attention, therefore, to some points that should be emphasized.

First, the board of the Foreign Mission Society is not averse to investigation or to criticism based on ascertained facts. On the contrary it welcomes both, and has repeatedly so stated. It has simply insisted, rightly, that the criticisms or charges must be specific, and that investigation shall be made by those appointed and authorized by the agency to which the denomination has entrusted these interests. The society recognizes fully that it is the denomination engaged in a definite undertaking, and it has no desire to function apart from the will and the wish of the denomination as expressed through its appointed agencies. The society's board and officers, on the other hand, have had a sacred trust committed to them and cannot in honor abdicate its discharge.

Second, the request to turn over its files or any portion of them for inspection by a self-constituted inquisitorial group was properly refused for the reasons stated in the board's unanimous reply to Doctor Stratton, the head and chief spokesman of the league. The sacredness of the confidence involved in the correspondence between the secretaries and the missionaries cannot be overestimated. To violate it would be to destroy the vital and intimate relationship which enables the board to know its missionaries and to deal intelligently and justly with its widespread and distant work. The missionaries are encouraged to write to the board secretaries, baring their hearts, with the assurance that their letters will be treated as personal and confidential. This has been true of the society in all its history. It is true of all similar boards, and in the conduct of reputable business generally where confidential relations exist.

Third, the refusal does not imply that there is anything which the board would wish to conceal in its correspondence files. Without being informed as to just what files were wanted, since the league refused to specify unless the request was granted in advance—a most singular condition—the secretaries declare that they know of nothing in the correspondence that could justify the vague charges which have been given wide publicity without waiting to secure reliable verification. This fact should be made perfectly clear, that the board has nothing to conceal, but it has a principle of action to maintain and, moreover, it has a sacred trust to preserve a normal relationship and mutual confidence between its missionaries and its secretaries. To cut the cord of confidential communication would leave the missionaries isolated and bereft, deprived of the friendship and advice upon which they rely in intimate matters; while it would leave the board and its secretaries in ignorance of conditions on the field. We treat this point at length because it is essential. Doctor Stratton and his committee demanded—for the word is not too strong in face of the statements made to the board and of the scarcely veiled threats as to what would follow non-compliance—that the board violate a fundamental principle involving its honor and its confidential relations with its servants on the foreign fields.

Fourth, the league members came without presenting any specific charges against any individual, offering on the basis of "certain information from several different quarters" vague blanket charges that "the rationalistic and radical religious ideas of today are now prevalent on the foreign mission fields." Added to this was the declaration made to the board by a league spokesman that the secretaries knew of these conditions on the field and abetted them, but were keeping them concealed from the board. Inasmuch as the board has repeatedly sent its trusted members to investigate field conditions as in the case the last year of so eminent a conservative as Doctor Chamberlin, this charge falls of its own weight; but it betrays the animus behind it. The board in reply asked simply that charges against both missionaries and secretaries be made specific and reduced to writing, and gave assurance that whenever such charges were made they would be dealt with fully and fairly. It could not do more, and those who know the character of the men composing the Board of Managers of our Foreign Mission Society, will be able to judge whether they are likely to be duped or to be disloyal to their trust and to the denomination. Doctor Stratton did not appear to realize that when he indicted the missionaries and secretaries in general, he also indicted the board and the society which elected these men to high service.

Fifth, the fact should not be overlooked that in this whole matter Doctor

Stratton and his league followers disregarded the specific instructions of Jesus Christ in the Holy Scriptures. In one of the rare instances in which our Lord indicated rules, he laid down a method of procedure for his disciples in case a brother felt aggrieved (Matt. 18:15-18). It was manifestly the duty of Doctor Stratton if "distressed" at the information of "wrong conditions" to take up the matter privately, first of all with the individual concerned, and, if that failed, with the board, which in this case might represent the church. Instead of that, general charges and insinuations were spread broadcast through the press, to the great injury of the cause about which the league professes such solicitude. When the board was approached, it was not in the manner or for the purpose indicated by the Master but in an attempt to secure verification of charges already made public on information from sources which honorable men would not ordinarily regard as either reliable or reputable. The editor, en route to Stockholm, happened to be present at the meeting, which was one of the most depressing and disheartening in his experience. He cannot speak too highly of the unflinching Christian spirit manifested by the members of the board in circumstances that frequently made patient dealing difficult.

In conclusion, the domination has no reason to be alarmed at these general and irresponsible charges laid against our missionaries in foreign fields. No truer or firmer body of Christians can be found. They believe in the real fundamentals of our faith or they wouldn't be where they are. To cast a cloud of suspicion upon them in this league manner is something for which these men must answer to God. Their statements should be discredited until they bring specific charges and proof. To say that "rationalistic and radical ideas" are "prevalent on the foreign mission fields" is a reckless slander of brethren and sisters whose shoes hatchets their accusers are not worthy to unlace. It is ours to see to it that the missionaries know they are sustained by our prayers, love and trust. As for the cause, let us give it increased devotion and support.

Attention of Editors

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The Situation in Regard to the Foreign Mission Society

We had expected in this issue to present the full facts in regard to what seems to be the prevalence of Modernism in our Foreign Mission Society and among some of our teachers and missionaries on the foreign field. On account of the fact, however, that the vacation period is now on, and that so many of our people are in attendance on the Baptist World Alliance meetings at Stockholm, or away on vacation, it has been decided to hold this matter until the fall. We will omit the August issue of THE FUNDAMENTALIST, adding a month to all subscriptions to compensate for that, and in the September number we expect to present the full facts, and also a draft of the charges concerning these matters.

Our Baptist people should be informed. The Fundamentalist will do it

The Baptist Bible Union

By T. T. Shields

The Baptist Bible Union is what its name implies—a union of Baptists who believe the Bible to be the word of God. The reason for its existence also is implied in its name. There are people who are called Baptists who do not believe the Bible to be the word of God. The Baptist Bible Union is a renouveau of Baptists who are revelationists as opposed to rationalists, who are Unitarians as opposed to Unitarians, who are creationists as opposed to evolutionists, who are expansionists as opposed both to remedialists and to those who believe only in the moral influence of the atonement, who are regenerationists as opposed to reformationists—in a word, it is a fellowship of believers in supernaturalism, as opposed to naturalism, in religion.

This Union is made up of those who believe that the Modernism which denies the supernatural is an enemy of the Christian religion. We believe that it has nothing in common with Christianity. We, therefore, propose to make no effort to agree with it. We refuse to compromise with it. We regard it as a foe which is to be fought wherever it appears. The Baptist Bible Union exists to defend "the faith once for all delivered to the saints," and believes this can be done only by taking the offensive and by declaring war on Modernism everywhere. We propose, however, to exercise the utmost care to distinguish between friends and foes. We have enlisted in a great war in which many regiments, and, indeed, many armies wearing different uniforms, and answering to different names, will be engaged. The Baptist Bible Union will regard all who, on the authority of the Bible as the inspired and infallible Word of God, recognize Christ as the Saviour of men, the Son of God, the King of kings and Lord of lords, as its allies.

We have a profound conviction that the great majority of Baptists are true to the faith. We have observed Modernism like a plague invade many of our schools and lay many of our educational leaders low; with the result that many of our educational institutions have become centres of infection which threaten to corrupt the life of the whole denominational body. The Union will endeavour to put in operation some sort of quarantine regulations which will warn students away from these plague spots, and will as far as possible have the effect of isolating professorial "carriers." Modernism endeavours to establish itself in official positions, and to secure control of all organs of denominational expression; and by making loud noise itself, it endeavours to give the impression that it is the voice of the majority. By this means it seeks to frighten into silence all who disagree with its assumptions.

The Baptist Bible Union will make its appeal to the people themselves, to the rank and file of our Baptist Church members all over this Continent, and will aim to afford the people a means of expression. We are convinced that when the people speak the modernist grip upon the official life of the denomination will be broken, and Modernism, so far as Baptists are concerned, will be utterly routed.

The Union will endeavour also to give the people the fullest information respecting the ravages of Modernism in all departments of our denominational life, in schools, and churches, and mission fields, at home and abroad. The Union will not speak on these matters without accurate knowledge, and will so order its utterances that when it speaks it will be heard. At the same time, the

Union will endeavour to obtain such information as will enable it to reassure all Baptist churches and individuals respecting all educational institutions and missionary organizations which are worthy of the support of those who desire that the money they give shall be used only for the propagation of the truth of the Gospel. The Union will give no aid or comfort to the enemy at any time. We believe it to be as wrong to give money where it may be used for the propagation of error as it would be by voice or pen to propagate error ourselves. Therefore, by resolution at the Kansas City meeting, the Bible Union decided to encourage its members absolutely to refuse longer to contribute money to any educational institution or missionary organization which refuses to avow its allegiance to the fundamentals of the faith.

The Union's Confession of Faith is designed to furnish a basis of fellowship. Two cannot walk together unless they be agreed. Baptists have heretofore adopted confessions of faith. It is a matter of history that in the experience of the Christian church, from time to time, error has threatened the church's integrity, and confessions of faith have been drawn as a means of uniting those who held a common faith, against the common foe. It is in this spirit, and for this purpose, that the Confession of Faith of the Baptist Bible Union has been prepared and will be promulgated. It is not a club or a whip of cords. It is not an instrument for the use of an organized ecclesiastical power, which may be used for the coercion of dissentients. It is merely a scriptural basis of understanding upon which believers in the supernaturalism of the Bible can voluntarily associate themselves for the purpose of co-operation in the work of preaching the everlasting Gospel. Refusing ourselves to be coerced, we have no intention of attempting the coercion of others. But the members of the Baptist Bible Union do claim, and are determined to exercise, that soul liberty for which Baptists have always contended. They are, therefore, resolved to close their ranks, to lift their standard, and steadfastly to stand and aggressively to contend for "the faith once for all delivered to the saints."

Above all else, however, the Baptist Bible Union will represent a spiritual interpretation of the Bible. While believing in all the great essentials of the Christian faith set out in our Confession, we believe that this dispensation of grace as well as the special exigencies of the time, demand particular emphasis upon the power of the Holy Ghost in the life of the believer, and in the ministry of the Christian church. We are convinced that He who inspired the Scriptures of the Old and New Testaments is alone able to demonstrate their Divine origin and power. While believing that the Holy Spirit makes use of human instruments, we are persuaded that nothing can be done by men to further the interests of the truth of the Gospel apart from the power of the Spirit of God. We have read in the Word itself of periods of spiritual declension in the history of God's people in the days gone by, and we have observed that, without exception, relief has come and a renewal of faith in God has resulted from the going forth of God to the battle. We believe that He will again have pity for His holy Name. We have heard Him saying: "I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify

my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." It was by His own atonement, and He delivered His people from the thralldom of Egypt; by the exercise of His own power He nourished them through their wilderness experience; and by His own might He brought them into the land of promise. We remember that anciently He spoke through a dumb heath to rebuke a prophet, that by the ox goad of a Shangar, by the jaw-hone of an ass in the hands of a Samson, by a sling and stone in the hands of a David, He wrought for His people great victories. We remember, too, that in the most difficult period of the Church's history, when its foundations were laid by an apostle ministry, it was not by great wealth, by political power or prestige, nor yet by the weight of human learning, that the fact of the resurrection was proved, and the Divine authority of the Gospel established, but by the Holy Ghost sent down from Heaven. We believe the Church in all ages has been mighty in preaching only as it has been constant in prayer. We believe that in the last analysis the Holy Ghost Himself is the only effective Apologist for the Gospel of the grace of God. The Baptist Bible Union, therefore, will seek to enlist all the Baptist ministers and Baptist churches on the North American Continent who will subscribe to our Confession of Faith in a great ministry of prayer. We shall not be careless of instrumentalities. We intend to use every legitimate means for the exposure of error and of unscriptural practices of all sorts; and also to employ voice and pen in preaching and teaching the great fundamentals of the faith. But coincident with all this, we propose to rest our case with God and to appeal to the churches to pray unceasingly that God will arise that His enemies may be scattered by a great religious revival.

We believe, furthermore, that the soul cannot be nourished by contention. It is necessary to do battle for the truth, and we are resolved, therefore, to put our utmost energy into this holy war. But an army on the march needs food as urgently as munitions. The Baptist Bible Union, therefore, will endeavour to give special attention to the commissariat department, and will devote itself to an endeavour to stir up all Baptist preachers and churches to the exercise of a ministry whose chief characteristics shall be preaching and teaching the Word of God in demonstration of the Spirit and of power.

Thus, the programme of the Baptist Bible Union, in a word, is to endeavour to unite in one great fellowship all Baptists who believe the Bible to be the Word of God (and we deny that those who do not so believe have any right to be called Baptists), that together by the power of the Holy Ghost and in answer to our importunate prayer we may call men back to a belief in the Bible as God's Word, and in Jesus Christ as God's Son and man's only Saviour.

In closing this article I desire to emphasize the fact, that the Baptist Bible Union is not a divisive movement. On the contrary, it is a union which proposes the only possible basis of union and of co-operative action for true Baptists, namely, an acceptance of the Bible as the inspired and authoritative Word of God. For when Baptists aban-

(continued on page 8)

The Fundamentalist

(Copyright 1923)

Published monthly by the Baptist Fundamentalist League of Greater New York and Vicinity for Ministers and Laymen.
123 West 57th Street, New York.

SUBSCRIPTION RATES	
Single Subscription.....	\$1.00
Single Copies.....	10

Contributions toward the work gratefully accepted.

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IMPORTANT

Attention of Subscribers

Some of our subscribers, who have been in arrears in meeting their pledges and renewing their subscriptions to THE FUNDAMENTALIST have responded promptly to our appeal in the last issue, and we have been delighted to erase their names from the "black list." Many others have been so occupied with business affairs, household duties, or church work, that they have just forgotten, and need to be reminded once more. Perhaps it is not generally known that the work in connection with our Baptist Fundamentalist League and THE FUNDAMENTALIST is a labor of love for our Lord. All of the officers of the League and the editors of the paper give of their time and strength freely and gladly in addition to their business and church work. The expenses in publishing such a paper as THE FUNDAMENTALIST are heavy, especially when we are so desirous of reaching as many more people in our denomination as possible who are not on our subscription list with information that they ought to have. In the past, often when people have sent in as small a contribution as twenty-five cents, we have placed them on our mailing list, and have sent the paper for an indefinite period gratis. But we find that we cannot longer do this, and we should have at least the small subscription price of \$1.00 a year to help us in meeting the necessary expenses entailed in sending THE FUNDAMENTALIST to our subscribers. Extra contributions from our friends enable us to give the paper a wider circulation than otherwise would be possible. We covet your interest and hearty cooperation, and, more than all else, your prayers.

A Good Friend of the Cause

We were much encouraged a few weeks ago by receiving a letter from one of the Western states requesting us to send ten copies of THE FUNDAMENTALIST to Baptist churches in that state, this expense to be met by an earnest Christian layman who loves the precious truths for which we are earnestly contending. Through this generous gift we have been enabled to send packages of FUNDAMENTALISTS containing ten copies each to 106 churches in that western state. We are now looking for some subscriptions from that direction. A few have already come in. Who will do as much for other states?

We want 100,000 subscribers to The Fundamentalist before January, 1924.

The Connection Between Radicalism in the Pulpit and Worldliness in the Pew

By John Roach Straton

"As a foundation for our thought together, I wish to quote a very remarkable summary as given by the apostle John in his first epistle, the second chapter, the 15th to 17th verses. John says here:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

"Love not the world?" What world? Surely not the beautiful world of nature around us! Christ was the Creator of this world, and the Lord of nature was also a lover of nature, as His sermon illustrations and His methods of life amply prove.

On a horse-back journey through the Holy Land, some years ago, I found myself longing constantly to find some bit of earth where I could realize that I was standing on the exact spot where the feet of Jesus had stood.

But I did not find it in any of the earlier part of my journey. Again and again, I came to localities where I knew that Jesus had been, but the gnawing tooth of Time had so altered material conditions that I could not feel that I was standing literally where He had stood.

But one never-to-be-forgotten afternoon that experience came to me. I stood alone on the highest hill just outside the quaint little city of Nazareth, and I knew then that my feet were resting on the exact spot where the feet of Jesus had surely stood. No boy would have grown up in Nazareth without climbing to that commanding height, and my heart was moved with profound emotion as I stood there in the quiet of the evening hour. It is a wonderful panorama of nature which one sees from that vantage point, and I think that often Jesus, as His ardent and mystical young soul expanded, must have gone to that height to look out upon the beauties and the glories there revealed. He must have looked upon the wide plain of Esdraelon which lay beneath Him, and even though His physical eye could not see the glories of His native land in their further reaches, I have loved to think that those wonderful pictures would come crowding in upon His memory and imagination. Yonder, to the South and West, would be the rugged crest of Carmel, and the foam-fringed, blue Mediterranean; beyond to the North He would have glanced toward the highlands associated with many historical incidents in the life of His people; and over there, outlined in majesty against the soft blue of the sky, would stand Mount Hermon, crowned with His eternal diadem of gleaming snow; and stretching away from the foot of that majestic peak, the long, mysterious gash of the Jordan Valley, dropping 1200 feet below the level of Sea of Galilee at one end, and the blue Mediterranean, with its sparkling sullen Sea of Death at the other; and beyond that the hills and vales of Gilead and the blue mountains of Moab, and still beyond that, as His eager imagination stimulated His memory,

would lie the tawny sands of the Arabian desert.

Yes, Jesus was a lover of nature, as devout followers of God before him and since have ever been. The Hebrew psalmist exclaimed: "The Heavens declare the glory of God, and the firmament sheweth His handiwork," and we ought to love the wonderful world that the good God has given us for our home. As we look upon the soft sweetness of the springtime, the ardent glory of the summer, the pensive charms of autumn, marching in crimson and gold to the grave, and even as we see the white majesty and the austere grandeur of winter, the world's message of beauty finds its echo in our hearts.

The Corrupt World Order

But there is another "world" against which the word of God warns us in the most emphatic terms. It is the present, corrupt world order, "lying in the evil one," as the Bible says. It is dominated by Satan. Its conditions and forces are hostile to the highest interests of the soul and destructive of man's moral and religious life. The world thus understood is the sum total of those forces which set the carnal ever against the spiritual, which glorify the temporal at the expense of the eternal, and which exalt the earthly above the heavenly.

So John follows the example of Jesus in warning us strongly against this evil world. He tells us that worldliness has a three-fold manifestation: "the lust of the flesh, the lust of the eyes, and the vainglory of life." This is a marvelously comprehensive summary, an illustration of how accurate and exhaustive the Word of God is. All of the forces of worldliness that war against the soul are comprehended under these three classifications. Let us study them together for a season. It is very interesting to observe that these three things were present in the great historic temptations;—the temptation of our first parents in the Garden of Eden, and the temptation of the "Second Adam" upon the heights.

The Lust of the Flesh

I ask you to think, first of all, of what John calls "the lust of the flesh." This includes all the corrupt bodily desires and fleshly appetites. There are legitimate bodily desires, and appetites that are wholesome and true, but these natural forces are often perverted into that which is sensuous and devilish.

When the devil tempted Eve in the Garden of Eden it is said that, "The woman saw that the tree was good for food." (Gen. 3: 6.) The tempter took a normal bodily desire that was legitimate, but touched it with his diabolical power and turned it, for her, into an unwholesome desire, because it meant disobedience to God for her to indulge in it. The same tempter came to Jesus after His long fast, and upon the Mount of Temptation he said to Him: "Command that these stones become bread." (Matt. 4: 3.) As with Eve, he appealed to the normal, the natural and the legitimate, but in such a way that it was evil. He tried to persuade Christ, on the advice of evil, to use His divine powers for selfish ends.

So today the lust of the flesh, through the activities of the devil, seeks to overmaster the soul. The Bible says that: "The flesh lusteth against the spirit, and the spirit against the flesh,"

and one or the other must come into that mastery and dominate the life. The individual will become either a worldly man, seeking gratification in the things of this world and serving the kingdom of Satan, or he will become a child of God and seek his satisfactions in the higher realm of spiritual things—a true subject of the kingdom of heaven. And, how these lusts of the flesh, through the wiles of the devil, are today seeking to tear down and destroy the souls of men! There has never been a day in our modern age when the impulses of animalism have so swept the world as they are doing at the present time. The present wave of immorality, which is menacing the integrity even of our boys and girls in their tender years, has had an origin that is easily traced. It dates from that time when the dark and sinister shadow of Darwinism first fell across the fair fields of human life. If man is a descendant of the beast, instead of a child of God, then we need not be surprised if we find him inclined to live like a beast. Monkey men make monkey morals, and the flesh and bloodless materialistic philosophy, that glorifies the flesh at the expense of the spirit, is no one colossal menace of today.

Take, for example, the field of literature. The moral sewage of the world, through the columns of the yellow press, is being sent into our millions of American homes every twenty-four hours; and magazines that even ten years ago were wholesome and sweet and maintained a high standard of literary excellence, are now so loathsome and so saturated with sensualism—both in their pictures and their reading matter—that they ought not to be allowed in any decent home, particularly where boys and girls are growing up.

Take, again, the modern dances. They have come, not from above, but from below. They have come up from the underworld, and say what we will about them, and desire, as we may, to be charitable and fair, nevertheless it is manifestly true that their seductive fascinations center around the lust of the flesh. If not, then why is it that every effort to have the sexes separated in the dance and to have men dance with men and women with women utterly and laughably fails?

Take, again, the question of woman's dress in this modern age. I haven't the time to discuss this question in any detail. I will have to be brief. But it is a brief subject! When it comes to woman's dress, particularly in the upper circles of our American society, there is scarcely enough to talk about! Two men were attending the theatre in New York. They had come up from one of the country towns. The men looked across the gleaming expanse of necks and shoulders and arms and backs and fronts. Then one of them turned to the other and said: "Jim, doesn't the Bible say that after Adam and Eve ate the apple they knew they were naked?" "Yes," replied his friend, "I think it does say something like that." "Well, Jim," said the other, "judging from the situation here tonight, don't you think it is about time to pass the apples again?"

I only say, in passing from this painful subject, that the true purpose of dress is utility and beauty, and not sex

appeal. It would be just as logical and just as legitimate for men to begin to dress with a view to sex appeal as it is for women so to do. God's word has given us the true standard in this matter, as in all other matters, and Christian women today have a supreme call to make determined warfare upon this unholy manifestation of the lust of the flesh. For myself I delight in the conviction that American women are prevalently sound at heart, and I look forward with high hopes to that hour when our women will draw up a new declaration of independence and refuse to be dominated longer by foreign fashion masters, or to wear the crosses that are sent over from the demi mondes of degenerate Paris!

The Lust of the Eyes

The second form of worldliness is "the lust of the eyes." This is concerned with what we call taste, as distinguished from appetite. The things that we see with the eyes, that we are led by the devil to admire and desire and long for, become destructive forces and worldliness. It has begun so from the beginning of the devil's temptations in this world. It is written in Genesis that: "The Woman saw that the tree was a delight to the eyes." The devil appealed to Eve's esthetic sensibilities, as well as to her appetite for good. And again, when Jesus was tempted, it is said: "The devil taketh Him up into an exceeding high mountain and showed Him all the kingdoms of the world and the glory of them." In both of these temptations the appeal was to the sense of beauty and splendor and glory—a sense which in its God-directed state is normal and harmless, but which perverted by the devil is ruinous to the soul.

I pass by any consideration of the great sin of covetousness which falls naturally under the lust of the eye; the greed for gold, and the desire for jewels, and other treasures upon which the eyes so fondly linger.

I wish, rather, at this point, to sound a note of warning in regard to the art of today. True art has a legitimate place in the scheme of human life, but it is possible for art to be debased, and when it is controlled by the devil, it may completely blind itself to the beauty of holiness, which is the greatest beauty of all. The art of today seems, more and more, to be forgetting its spiritual ideals, and giving rein to license, so that its levelness allies itself to foulness. When art repudiates ethical motives and erects the standard of "art for art's sake," without any responsibility to God, it becomes a nightmare and a horror that debases the individual soul and debauches the race. Much of that which parades itself today in painting and, particularly, upon the stage, as "art," is really abomination and should be banished from the walks of decent society.

That was an interesting sidelight on the dangerous drift toward the acceptance of low moral ideals in our modern life which occurred recently in Chicago. A famous Russian baritone had been announced to sing as a member of the Chicago Opera Company. This man had become notorious because of a scandal in which he was involved with a young woman. He had been put out of a leading hotel in Chicago, and arrested on a

Does your faith mean anything to you? Help us in contending for it.

charge of violating the Mann Act. He and his female companion were deported, but he later returned to America and though detained at Ellis Island for a while, pressure was brought to bear upon the State Department, and he was finally allowed to enter the country. The President of the Chicago Church Federation sent a letter to the directors of the opera company, in which he made the point that this man should not be allowed to sing because of his notorious immorality. When told by a newspaper man of the objection to his appearance, the singer said: "One does not expect an artist to be moral, does one?" and then he added: "It is foolish to expect what cannot happen." Then we are told that other members of the opera company rushed to the singer's defense, among them being the leading lady—a world famous "star." The executive director of the opera company said: "The character of an artist is not a matter of importance to the audience. An audience buys tickets for the performance with no thought as to what the artists' off-stage life may be."

Here, then, we have it boldly and baldly stated that every worldly moral iniquity which is disregarded in the name of "art," and this brings us to the disease from which the modern stage is suffering. Dramatic art has been strangled by commercialism in the very house of its friends, and no "art" which capitalizes the sacrifice of female modesty and makes public display of those womanly charms which God Almighty has designed for pure and holy purposes, ought to be tolerated for a moment in decent and civilized society. There is something far more valuable than "art," and that is found in charity and unselfishness. These things are the foundations of marriage, home life, the proper rearing of a new generation, and everything else that makes society safe and sweet. The sensuous appeal to the lust of the eyes made today on stage and screen is undermining right ideals from one end of the continent to the other.

We need to remember that God is the Supreme Artist, God is the Creator of Harmony and Beauty. With flashing planets and silvery moons and golden suns as His pigments, and with the hand of omnipotence as His brush, and the line of an infinite sky for His canvas, God has painted the supreme masterpiece; and this God of Beauty says unto us: "Be ye holy, for I am holy." Let the art and the artists of today obey God and follow righteousness and redeem art from that which is degrading it, lest it degenerate into utter paganism and heathenism through the glorification of those lusts of the eye which destroy the soul!

The Vainglory of Life.

The third form of worldliness against which the Word of God specifically warns us, is false pride or the "vainglory of life." We find this also in the great historic temple of the East. The devil said to Eve in the Garden: "Ye shall be as gods." He appealed to her pride and created in her a false ambition, and this spirit of vainglory was one of the things that led to her fall. So, also, with the Master in His temptation, the devil said: "Cast Thyself down from hence, and it is written: 'He shall give His angels charge concerning Thee.'" The devil thus sought to have Christ make a vain display of His powers. He tried to induce him to win the applause of the multitude and to gain a ready credence on their part to His Messiahship by a vain and starting dramatic display.

And the devil still comes with his subtle seductions to create a wrong attitude towards life and our fellowmen, and thus to harm the soul and to lead us away from the modesty and humility of spirit, which are the truest marks of real greatness and which bring us into fellowship with God.

All egotism, all false pride—whether of family, or clan, or country—everything that leads to ostentation, and, as we express it in the language of the street, makes one "show off"—all that leads to boasting about our possessions or our achievements, or our social connections, all of the things that make us swagger or that puff us up and give us the spirit of hraggadoocio and boasting—these belong to the vainglory of life, and they are not of the Father but are of the world.

And above all, conceit over learning, the arrogance of knowledge, which we often see paraded today, belongs to this sin. When the devil tempted our first parents he claimed to see behind the divine law. God had said: "Thou shalt not eat of the tree that is in the midst of the garden," and he warned that if they did eat they would die. The devil lied to Eve and told her that he knew better than God—that they would not surely die. He claimed a superior knowledge and deeper understanding of truth. He contradicted God's Word, and appealed to the vanity of Eve, promising if she would forsake God and eat of the forbidden fruit, she should have also a higher knowledge. He promised our first parents that, through rejection of God's Word, they would "be as gods, knowing good and evil."

And this is what the devil is still striving to do—to deny and overthrow God's Word. The supreme religious issue of this age of theological turmoil is: Do we believe God? Not, note you, do we believe about God? All men who are rationally balanced and have an capacity for thought, believe something about some sort of God. The great question is: Do we believe God? God claims to have spoken through His revelation, and I say that the one overshadowing religious issue of today is this: Do we believe God, or will we believe the devil's lie once more and repudiate the Word of God and fall into the devil's trap through intellectual pride and vainglory?

True Scholarship and False

We have no quarrel with true and devout scholarship. We are incited for ever to those godly men who have devoted their lives to exploring and expounding for us the rich treasures of God's truth, and in whatever age or country we find such men, we see that spiritual modesty has always accompanied the highest intellectual and scholarly achievements. Newton, after his epoch-making discovery of the attraction of gravitation, when praised for his scientific achievements, said modestly that he had done but little. He said: "I feel like a little child who has only picked up a few pebbles beside the vast ocean of truth." And Kepler, following his monumental discoveries in the field of astronomy, exclaimed, with profound reverence—yea, with the true impulses of worship: "I have been thinking God's thoughts after Him." Contrast this spirit of the vanity and the self-assertiveness of some of the half-backed professors of today.

True culture, thank God, is not in any sense antagonistic to Christianity, nor is true Christianity antagonistic in any sense to genuine culture. Indeed, such Christianity is the mother of the world's best culture. Old-time Christian truth has been through the ages the fountain-head of art, music and literature. From Christianity painters have gotten their greatest subjects and bards have drawn their highest themes, Dante's majestic genius was nurtured by her; Milton's muse was nurtured by her; Shakespeare's genius produced are brightened by the principles for which she stands. In the spirit of Christianity law has been rounded out to its highest perfection, government is being made free, and philosophy has drawn her best stores of

truth. Before the culture of true scholarship, with that modesty of manner and that beautiful humility of spirit which deep learning ever brings, we should bow in reverence and gratitude, and from such scholarship nothing is to be feared.

But there is a shallow "scholarship," a bastard "learning," and a "science falsely so called," which are foes to Christianity. These were well illustrated by the haughty and vain philosophers of Athens, who, imagining in their egotism and pride of intellect that they had all the truth of the universe, said, in a condescending manner of the Apostle Paul: "Let us turn aside now and see what this babbling will say." Those foolish rationalists have perished forever, but that "babbling," at whom they sneered, has overturned and transformed the world by the teaching of the practical truth and the simple faith which he held.

So to the destructive critic and the rationalist of today anyone who refuses to admit that every "scholar" is a "habbler." He is not a "modern man." He is antiquated. He belongs back with the stage coach, the flint-lock rifle, and the hoop-skirt. If he dares to think of a supernatural world and a transcendent, miracle-working God, and if he accepts the Bible at its face value as a revelation from such a God, it is insignificant that he is either "unintelligent" or "intellectually dishonest," and that he cannot understand "modern philosophy."

For these "modern men" who are forever lashing themselves "scholars," and every "German skeptic" takes snuff, who are "ever learning, but never come to the knowledge of the truth," who are not themselves creators of thought, but who merely rehash, analyze and say "Me, too," to what others have written, I confess that I have scant regard. I have read their books, and I have seen some of them in their class-rooms, and instead of humility and modesty, it seems that this part of the "new learning" too often produces in its devotees a marked egotism, haughtiness and pride of intellect. I have seen some of these young professors come into their classrooms flushed with the exercise of the golf links, with their golf trousers tucked in at the knee and their shoes daintily tied with ribbons, and begin a lecture to a class of young preachers by opening the Bible, without even a word of prayer, after which they proceeded to cut it up into fragments, to the accompaniment of dogmatic assertions about "what the 'modern man' can believe and what the 'modern man' cannot believe."

Some of these men are so vain that they actually arrogate to themselves greater knowledge than was possessed by Jesus Christ Himself. They speak condescendingly of Jesus' "lack of scientific knowledge" and they set their opinions on authorship and predictive prophecy and all such questions in opposition to the judgments of the Son of God. They blasphemously assert that their finite minds have absorbed more knowledge in these matters than the Lord of Glory Himself possessed when in the flesh He walked this earth.

Rationalism and Worldliness.

This pride of intellect, this form of the "vainglory of life," is one of the curses of our age, and I wish now to point out the very significant fact that the main fountain-head from which the destructive forces of worldliness today are coming, is precisely this false knowledge as to the pride of intellect that goes with it.

Let me make this matter concrete by an illustration. A little while ago in New York I preached a sermon in which I warned Christians against the seductions of worldliness. I pointed out the destructive influence upon the spiritual life, of dancing, attendance upon the

corrupt modern theatre, etc. The New York papers reported this sermon at length, and then an enterprising newspaper man decided that he would get still another "story" upon the situation. He went to a number of the leading preachers in New York and asked them if they agreed with the views that I had expressed upon this subject of worldly amusements. Several pastors of influential churches in New York gave interviews in which they took issue with me and defended the dance and the theatre.

But the enterprising reporter did not stop simply by asking them their attitude toward worldly amusements. He evidently was alive to the situation in the religious world, and so he asked the same men another question as to their attitude upon the inspiration of the Bible, Darwinism, etc.

Now, to me, it was highly significant that these men, in replying to these questions, gave away the fact that they had really lost faith in the Bible as the Word of God and, therefore, as an authority on human life and conduct. One of these preachers, as quoted in the papers said: "The purpose of religion is not to save a soul from hell but to redeem a world and make it beautiful and wholesome in every aspect of its life." But Jesus said: "The Son of Man is come to seek and to save that which was lost," and He said that in connection with the redemption of an individual—Zacchaeus, the publican. Jesus not only declared His mission to be the saving of lost souls, but He also said to His followers: "As the Father hath sent Me, even so send I you;" but this modern New York preacher utterly repudiated this teaching of the Master.

Another one of the preachers, who gave those interviews, admitted that as he had only what he called a "technical" belief in the inspiration of the Bible. He meant that he, and the preachers for whom he spoke, professed to believe in the inspiration of the Bible in order to get by with their churches, but in their hearts they really do not believe it at all. So, in his interview, this preacher went on to express his doubts about the Biblical account of the creation, and admitted his acceptance of Darwinism.

Now, the significant point is that these men who have championed the dance, the theatre, etc., also in the same interviews, admitted that they had departed from the Old Path. Here, then, we have it right out in the full light of day—worldliness and selfish social indulgences being justified and excused by preachers who really no longer believe the Bible and who reject its authority!

The hearts of faithful and devout believers from one end of this continent to the other have been deeply grieved in recent years by the insidious growth of worldliness in the churches and the paralyzing of the spiritual lives of many church members—particularly the rising generation—by these things. I make hold here and now to assert that the fountain-head of this ruinous worldliness is rationalism and unbelief concerning the Word of God and the great truths of religion. Yes, rationalism in the pulpit leads immediately and inevitably to worldliness in the pews. Departure from the Word of God always carries with it departure from the Way of God. The Way of God is holiness, and faith is the only force that can overcome the world.

I charge it home deliberately upon these leaders that they and their false teaching are causing the spiritual wreck and ruin today. They are not only dragging the minds of their hearers with unbelief, but they are likewise wrecking their spiritual lives. I do not know, for example, a single church where dancing and other such worldly things are indulged in that is not presided

Does the Bible really mean it when it says that we should

over by a radical preacher.

For example, Dr. Fosdick, a Baptist preacher, who preaches regularly at a Methodist church in New York, preached, a short time ago, against the fundamentalists. In this sermon he rejected the Virgin birth, the true inspiration of the scriptures, the vicarious atonement, and the second coming of our Lord. This sermon was then printed in pamphlet form and has been sent all over the country. I happened by chance to get hold of a copy of the church calendar for the Sunday in which distribution of that printed sermon was announced. The calendar contained two notices that were most interesting and significant. One notice announced that any who desired a copy of Dr. Fosdick's sermon on the Fundamentalists could get it in the vestibule of the church; and right with it, there was another notice announcing a dance in the church Friday night of that week. Thus scepticism in the pulpit and worldliness in the pew stood linked arm in arm.

A prominent Philadelphia pastor took me severely to task some time ago because I had dared to rebuke some of these worldly indulgences from my own pulpit in New York. He was quoted in the papers as calling me a "sensational pulpiteer." I was not surprised at his attitude as reflected in the newspaper reports because before that I had learned that he was having dances for his young people in his church, and in other ways was walking with the world.

Illustrations of Worldliness Within the Church.

Beyond any question, there has, in recent years, been a marked and tragic decline in spirituality among American church members. This is proved by an ever-increasing worldliness and self-indulgence on their part. Now, this tendency has been exactly contemporaneous with the growth of rationalism within the ranks of religious leaders. Bear with me while I give some further concrete illustrations showing just how far many churches and church people have gone on this downward road.

Take, for example, the case of the now famous "Bal Bleu" ball against which I protested when it was held in the Ritz Carlton Hotel in New York. That ball was announced through full page display advertisements in the New York papers. I have copies, and the advertisement was a curiosity. Some of these times I think I will start a museum for religious freaks and monstrosities, and I will certainly have a copy of that advertisement as one of the exhibits in the museum. The first line of the advertisement, in big letters that extended across the entire top of the page, announced "the 'Bal Bleu' ball." Now, that far, it is all right. If people in this free country cannot find anything better to do than to get together for a hugging match set to music, they have a right in this free country to do it, and if they wish to spend \$1,500.00 a page for an advertisement announcing the affair, they can do that! But the second line of this advertisement was remarkable. It read as follows: "For the Protestants, Mrs. _____, Chairman," giving the name of one of the richest and most famous church women; then, "For the Catholics, Mrs. _____," giving the name of another famous church and society belle; then "For the Jewish, Mrs. _____," giving the name of a well known Jewish leader. Here, then, were representatives of the entire religious community in New York advertising a ball; and the advertisement went on to say that it was a charity ball, that seats at the tables following the ball would be \$50.00 each, and a list of patronesses was given—many of the church and social leaders of the city and nation being named. Then a picture of a sort of Greek ballet was displayed at the center of the advertisement. Below that

picture, in addition to other details about the church end of the entertainment, the announcement was made that the entertainment would "include the initial appearance of the English and French stage beauties." Then the advertisement tells us that these stage beauties were "recently selected abroad" . . . just in the same way that the announcement would have been made if some cattle had been brought from abroad for display purposes! It was announced in the advertisement that these girls belonged to the "Midnight Frolic."

Here then, was a complete blending together of the dance with the usual amount of feminine undress and the silliest and most sensuous side of the theatre of today, sponsored and advertised by the church people. Think of what an appalling failure of Christiau testimony such an event as that is, and think of the further fact that many church people thought that I was "peculiar" and "extreme" because I dared to denounce such shameful treason to our Lord and His ideals. In New York that many of our great historic churches are now trying to dance with their young people into the Kingdom of God. There are Baptist and Methodist and Presbyterian churches in our city which, in a former day, were famous the world over for their spirituality and their power as soul-saving centers, that are now conducting dances in the houses of God every week in the year.

But when these things are mentioned in the way of rebuke some people ask "Well, haven't we got to fight the devil with fire?" No, we have not got to fight the devil with fire! The trouble with that is that the devil has more fire than we have. The devil is a specialist in fire and whenever the Christian tries to fight him with fire, the only result is that she herself gets scorched and burned. It is written that the children of God overcome the devil "by the blood of the Lamb and the word of their testimony," and the church of God needs to come back to that high and holy standard.

Some preachers today seek to excuse themselves for conducting dances in their churches on the ground that it is necessary to do those things, as they express it, "to win and hold the young people." This is an illustration, first of the shortsighted folly of these worldly-minded preachers, and it constitutes also a slander upon our youth. As the father of five children and a friend of youth, I resent with all the energy of my being the implication that our boys and girls can be won and held only by appealing to their selfishness. It is false and it is more foolish than it is false. Ah, no, not to get something upon the low levels of the flesh, but to give something upon the superb heights of the spirit, is what Christianity means! Self sacrifice has in it far more power than self indulgence. The path of holiness is the path of happiness, and it is a tragic and shameful fact that some of the preachers of today seem to have forgotten that the Cross and not the timbrel is the symbol of our holy faith.

Shuttlecocking Divine Services

Take another illustration of the downward trend in our city because of rationalism and worldliness. A little while after the "Bal Bleu" ball, the rector of one of our great historic churches announced that they had changed their ten hours of morning worship from eleven to ten thirty o'clock, and gave as the reason for that change, that they wanted to fix it so those who desired to automobile and play golf, or otherwise indulge themselves on Sunday afternoon, would have more time. Here was a shuttlecocking of the services of the sanctuary and alterations

in the worship of Almighty God Himself, to make it more convenient for people to violate one of the Ten Commandments, to desecrate God's holy day, and to turn it into a mere holiday for self-indulgent pleasure, after there had been a little perfunctory observance of religious ceremonies for an hour during the forenoon!

Missionaries at the Theatre
Let me give another illustration of these tendencies: I was handed by a friend a copy of a most extraordinary letter that had been sent out by the ladies of the missionary society in one of the great Fifth Avenue churches. In some respects it was the most remarkable epistle that I have ever read. It was a circular letter, sent to all the members of the church. It set forth the fact that that particular denomination was expecting in the city about forty foreign missionaries who were home on furlough. The Woman's Missionary Society was planning to entertain them while they were in New York, and in this letter they wrote asking the members to indicate how many theatre tickets each of them would be willing to furnish in order that these missionaries might be taken to the shows.

Think of it! Men and women who had given their lives to the service of Christ, and who had been making heroic sacrifices on the foreign field—good soldiers of Christ—being carried around to the sordid, Sabbath-breaking New York playhouses as part of their entertainment at the hands of the Women's Missionary Society! What a striking illustration of decline in spirituality in the church! Think of Peter and Paul, when they went to Ephesus or Rome, being met by the church people and carried around to the gladiatorial shows and the pagan dances as a part of their entertainment!

Women at Prize Fights

Nor is this the worst that must be said concerning modern conditions. Even here New York experienced a mild shock some months ago when one of our social leaders, assisted by a group of society belles, worked up a charity prize fight which was held in Madison Square Garden. The young woman who promoted this affair is the daughter of a man who, at the time of his death, was perhaps the leading financial figure in America. He was a noted Churchman and she also is active in the church. I do not mean, by what I say, to cast any reflection upon her moral character. She is a very philanthropic woman who, I have no doubt, is a good woman at heart, but she is a striking example of the sad level to which modern church members have fallen in their lack of grace and true spirituality. I have in my scrap-book a picture of this young woman clipped from one of the papers. She is standing on a truck with her bevy of young society girls around her. The picture was taken when they were down on Wall Street selling tickets to the prize fight during the lunch hour. A great crowd of men and boys were packed around the truck and the girls were handing them the tickets and taking the money. These young church women not only promoted that prize fight but they themselves attended it, and the young woman who led in it all not only occupied a ring side seat, but she came out in the New York papers the next day and endorsed it all! She said it was the most magnificent spectacle she had ever witnessed.

And once more, recently, in Madison Square Garden we had a bloody prize fight, which was gotten up for "charity." This charity feature gave to our "high society" a good excuse for attending. And they did attend. We had in the papers lists of the ladies—the social leaders—who occupied ring-side boxes. We had vivid descriptions of how they were dressed, and even how

they held their lorgnettes in watching the fight.

Now the sad feature about it all is that these social leaders are, almost all of them, prominent also in church activities.

The attendance at prize fights is the culmination of that spirit of worldliness which started in card-playing, dancing, theatre-going, and other selfish indulgences and these things have sapped the spirituality of many followers of the Nazarene.
Women Watching a Struggle of Naked Men

Think of women, whose influence is world-wide because of their wealth and position—women who belong to the Church of Christ, who have put Him on in baptism in renunciation of the world, and who come to His holy communion table—think of such women, I say, sitting at a ringside watching and applauding two practically naked men, pounding and bruising each other and struggling in sweat and blood until one is beaten down by cruel cunning and the sheer weight of superior brute force!

This shows how far womanhood has degenerated today, and how pitiful these selfish, cynical social leaders are in comparison with the modest, gentle, unselfish women of the past.

These church women should be rebuked for their presence at such disgraceful orgies of blood and bestiality. They had no business there, and by going they brought reproach upon their Master and worked great injury to His cause. Have they forgotten their heroic heredity in the glorious past, as well as their Christian ideals in the living present? The early Christians were often in the arenas of pugilism and heathenism, but always as victims and never as witnesses of the brutality and butchery that made such a popular holiday. Because the Christian world today is one, and because these things harm the entire cause and bring reproach upon us all I have the right as one preacher to cry out against them, and I do utter my protest, humbly but most earnestly!

The Church a Holy Brotherhood

I will not prolong further these illustrations of the sad apostasy into which the modern churches have fallen. I repeat, once more, that this appalling worldliness is the direct outgrowth of the loss of a vital faith. If men and women had not lost their faith in the Word of God through the shallow preaching of today, they would not violate its precepts by indulging in such folly. The Bible says: "Be not conformed to this world; but be ye transformed by the renewing of your mind." It says again that we are to come out and be separate from these things. It says, again, "Have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of these things which are done of them in secret." The supreme need of the church today is precisely at this point. The Christian Church started as a holy brotherhood. The members of the Apostolic Church found their supreme satisfaction in serving Christ and not in seeking self-indulgent pleasures. They were men and women who walked the heights of true altruism. They literally gave themselves as well as their money. Historians have told us what an impression the self-sacrifice and the holiness of the early Christian brotherhood made even upon the pagan communities in which they labored. That is the reason they multiplied so rapidly. These historians have told us, for example, how when a plague would come to those ancient cities, all of the people would run away, except the Christians. They would stay behind to nurse the sick and comfort the sorrowing and bury the dead.

No wonder that such a church "had

"Earnestly contend for the faith"? What will you do about it?

favor with all of the people," as the Bible puts it. Cyriac, who was a bishop at Carthage, in the third century, A. D., used the following words, which give us a suggestive glimpse into the holiness and beauty of the church as it existed in his age. He says, in writing to his friend Donatus:

"This is a cheerful world as I see it from my garden, under the shadow of my vines. But if I could ascend some high mountain, and look out over the wide lands, you know very well what I should see; brigands on the highways, pirates on the seas, armies fighting, cities burning; in the amphitheatres, men murdered to please applauding crowds, selfishness and cruelty and misery and despair under all roofs. It is a had world, Donatus, an incredibly had world. But I have discovered in the midst of it a quiet and holy people who have learned a great secret. They have found a joy which is a thousand times better than any of the pleasures of our sinful life. They are despised and persecuted, but they are not. They are masters of their souls. They have overcome the world. These people, Donatus, are the Christians—and I am one of them."

What a beautiful picture of a true and holy church in the midst of an evil world! Such churches were indeed cities of refuge to which the sinful and the sorrowing could flee for salvation and peace.

The true Christian does not need or want the things of the world. He finds his supreme satisfaction in serving Christ and in winning souls to God. No joy that this world can offer can give pleasure that sense can give is comparable to the joy that the son-winner and the consecrated worker for Jesus knows.

The Victory of Righteousness

This marvelous passage from John gives us the full truth concerning it all. After warning us to "love not the world, neither the things that are in the world," it tells us: "If any one love the world, the love of the Father is not in him." We cannot have two loves. Our allegiance must be given wholeheartedly and unreservedly to the Father, or else we will drift inevitably toward surrender to the world. And the text encourages us by the knowledge that worldliness is at last not natural and necessary to us, but that it is a thing alien to the wise and righteous life. "For all that is in the world—the lust of the flesh and the lust of the eyes and the vain glory of life—is not of the Father, but it is of the world." These things, then, were not created by God. They do not, therefore, belong originally and essentially to humanity. God created the world good and made man good, and that is His plan. The devil entered and led man into sin. Sin, therefore, is a dark blot in the history of the moral universe. It was not in the beginning; it does not belong in God's order for the world, and therefore, it must and will be finally destroyed. Sin and worldliness are not native to man in His God ordained and God created state. The Bible makes clear the fact, therefore, that the devil is finally to be defeated, cast out and destroyed.

And this fact brings us to the other great inspiring truth of this scripture, namely, that while the present world order, which is under the domination of the devil, is passing away, and the lust thereof, inevitable. "He that doeth the will of God abideth forever"; "Godliness hath promise of the life which now is and that which is to come." The child of God, therefore, is not distressed that he does not have the things of this world. We do not need Jesus and the world. Jesus, thank God, is enough. The blessings of His presence, the inspirations of His fellowship, the joy of His service—these things are satisfying and sufficient unto the soul.

This is the victory that overcometh the world, even our faith. Yes, hence we believe God and accept the teaching of His Word, we are contented to walk as pilgrims through this world knowing that we shall inherit an everlasting Kingdom. Listen: "He that doeth the will of God abideth forever." We need to feast our minds and hearts once more in this materialistic age upon the glorious truth of Heaven.

A little while ago I enjoyed a journey through the wonders of the Yellowstone National Park. I started in at Mammoth Hot Springs with their brilliantly colored glades, and passed through the "golden places" across the beautiful meadows, surrounded by their snow-capped mountains, through the dark fir forests, by the great geyser basins, where Old Faithful and the other natural fountains were tossing up their tons of water, gleaming like jewels in the sunlight, and on by the placid beauties of the Lake, until we came, at last, to the Grand Canyon of the Yellowstone River. This great gorge has been chiselled out by the rushing river and the rains of many centuries. The soil is full of sulphur and ochreous chemicals, and these brilliant colors have been laid bare as the gorge was cut down deeper and deeper. I stood one morning upon a mountain height overlooking all of that marvelous land. I remembered the beauties of the Mammoth Hot Springs; I remembered the gushing, glorious geysers; I remembered the broad expanse of the Lake, flashing in the sunlight with millions of diamonds; and then I looked down into the crowning glory of all that wonderful land—the Falls and the Grand Canyon of the Yellowstone. Yonder, to my right, the mighty river was leaping over its granite cliff, and in its foamy whiteness it looked from my vantage point like an enormous inverted ostrich plume slowly waving in the summer air. From its base the river, looking like a ribbon of green flecked with white, went rushing through the bottom of the gorge; and there was the Grand Canyon itself a mile beneath me with pinnacles and domes of rock lifting up their heads at this point and the other, and with the sides of the main gorge, and the ravines that ran from it, all ablaze with glorious colors. I looked as though a giant artist had spilled his pallet of paints within those depths; it looked as though a sunset had gone to shipwreck upon those peaks and the golden sunlight was flooding down upon it all!

I stood there that morning lost in awe and wonder, and I thought: "Oh! If earth is like this, then what will Heaven be! If God has made his footstool so beautiful, then how glorious must be His high eternal home." "Eye hath not seen, nor ear heard, nor has it entered into the heart of man to understand, the things that God is preparing for them that love Him." But because God is preparing them with omnipotent power, and preparing them for His children, we can have no doubt that heaven will surpass our highest hope and our fondest and most glorious dream.

The world is passing away and the lust thereof, but "He that doeth the will of God abideth forever." We do not envy the tawdry trappings and the idle pleasures of this poor passing world. We look with pity upon the worldling, who is poor even though he may possess unbounded material wealth. With great serenity of soul, we pass by the thing that he clamors for, and in which he finds his satisfaction, and we say to him that we have "those riches of the spirit," that "treasure in heaven" that abideth forever, "where neither moth nor rust corrupt and where thieves do not break through nor steal." When all of this paganism and pomp, this vain display of wealth and power,

when all this gilt and glitter have fallen into dust forever, the child of God will just be beginning the enjoyment of those heavenly beauties and these transcendent delights which shall be his while the years of eternity roll!

Interesting Correspondence

We have received the following communication from a pastor in the West, which speaks for itself:

"I appreciate your labor to rid our beloved denomination of the blight of Modernism, and if the following correspondence can be of any help to you, you may use it as you see fit.

"To the Committee of the American Baptist Foreign Mission Society, which examines Candidates for the field. Dear Brethren: As a statement from you lately indicates that it is your policy to make sure that every missionary sent out by your Society holds the historic faith of the Baptists, I find myself compelled to send you the following information. I attended as a member of the same the ordination council of San Francisco Baptist Association, April 25, 1922, which met to examine Kenneth Hohart for ordination. I understand that he contemplates going to China under appointment of your Society. He gave a very clear statement of doctrine, which pleased me very much, but on being questioned regarding his belief about the devil, he stated frankly that he did not believe in the existence of a personal devil. This grieved me very much, as it seemed to me a repudiation of the inspiration and authority of the Bible. I felt it my duty to give you the facts, which you will also find in your examination of him. I felt sorry that in spite of this position the council voted to express themselves satisfied with his statement of doctrine and recommend to ordain him, which places you in an embarrassing position. If we expect Baptists to support missionaries sent out by your Society, they must be assured that they believe and preach the Bible as the Baptists understand it."

Under date of May 17, 1923, P. H. P. Lerrigo sent me a very courteous letter, in which he suggests that "Perhaps the divergence in his view in reference to the devil as compared with your own may have been a matter of phraseology rather than a real difference of conviction," and assuring me "that the question of his Christian faith will be gone into very thoroughly when he appears before the Foreign Society for appointment." That the matter was not a matter of phraseology rather than a real difference of conviction was plain to every member of the council. He expressed himself very strongly that he did not believe that any such person as the devil existed. No one was ever tempted to sin by any such being, but only by their subjective tendencies. I find, however, that the Society appointed and sent him to China, which to me is proof that in their judgment a person can be an orthodox Baptist without believing the teaching of the Bible regarding the devil."

Future Plans of the Fundamentalist.

In the June issue of THE FUNDAMENTALIST we announced that an article on the subject "Shall the Fundamentalists Fight, or Falter and Fall Back?" would appear in the July issue of the paper. On account of the vacation time we are postponing this article until a later date. We hope in an early issue in the fall to have a frank discussion of this important subject. The "Spot-light on Brown University" is also laid over. We hope to run this next article in the series in the October issue.

The Baptist Bible Union

(continued from page 4)

don belief in the Bible as God's Word, they have surrendered the last logical reason for their separate existence. It proposes, therefore, to exert its influence toward the purging out from our denomination life, in every convention represented by its membership, those elements which, being contrary to the principles upon which the denomination is founded, must inevitably effect its disintegration.

By the time this article is printed, copies of the revised Confession of Faith, as adopted at the Kansas City Meeting of the Baptist Bible Union, will be available, and will be mailed to all who will send their names and addresses to the Secretary, 130 Gerrard St., E., Toronto, Canada. As yet, we have no income, and are depending on the co-operation of Bible Baptists throughout North America to supply the funds for the carrying on of our work. We shall be grateful if those who have sufficient information of this movement to feel assured that they are in full sympathy with it, when sending their application for copies of the Confession of Faith, send with it some contribution to defray the expense of printing. But if any feel disinclined to do this, and yet desire a copy of the Confession of Faith for their own information, it will be mailed on receipt of five cents in stamps.

We invite every Baptist minister, every Baptist church member, and every Baptist church in North America to examine our Confession of Faith, and if they find it an expression of their soul's conviction of the truth of the Gospel immediately to give their support to this movement by coming into fellowship with us. We desire to have every Baptist minister who is in agreement with us to enroll as a member of the Union, so that we may have him on our mailing list. And we urge every such Pastor to endeavor to lead his church to adopt our Confession of Faith, that we may also have a list of Baptist Bible Union churches.

The Bible Union of North America

We commend the foregoing very interesting article by Dr. T. T. Shields, President of the Bible Union of North America, in this issue. The Bible Union has been grossly misrepresented by modernists and misunderstood by some Fundamentalists. This statement by Dr. Shields clarifies the atmosphere, and will be welcomed, therefore, by many devout believers in the Bible as the Word of God. The time is near at hand when the Fundamentalists of the North—apart Convention must decide whether they will follow hesitating, compromising policy, or line up with the stronger and more definite leadership represented by such organizations as the Baptist Bible Union, the Baptist Fundamentalist League of New York and other such groups. The time has come when at least we must seriously think about this problem, and our Fundamentalist leaders in all groups should draw together for a compact organization and an aggressive policy. May it not be true that the time has come when all Fundamentalists ought to join forces with the Bible Union and let that be our one permanent organization for aggressive warfare? There ought to be one or more meetings between now and the Milwaukee Convention of representative Fundamentalists from all groups and organizations to take up for earnest and prayerful consideration our common problems, in the hope that we may come to an understanding and reach a basis of unity for advancing our holy cause.

the apocalyptic receive great emphasis in the various meetings, and whole weeks are devoted to these aspects of religion— There is a Platform of Principles which is conspicuously posted in the various halls and bedrooms. The conferences are generally pretty true to these principles, I imagine. My readers will be interested in seeing what they are. (Note the emphasis that the platform puts upon the coming of Christ in glory): *Stony Brook*

- I. The divine inspiration, integrity and authority of the Bible.
- II. The deity of our Lord Jesus Christ.
- III. The need and efficacy of the sacrifice of the Lord Jesus Christ for the redemption of the world.
- IV. The presence and power of the Holy Spirit in the work of redemption.
- V. The divine institution and mission of the Church.
- VI. The broad and binding obligation resting upon the Church for the evangelization of the world.
- VII. The consummation of the Kingdom in the appearing of the glory of the great God and our Saviour Jesus Christ.

I have been one of the speakers at the Conference on Christian Citizenship held from August 5 to 10, under the auspices of the National Reform Association. It dealt with such subjects as Christianizing Education, Politics, Commerce and International Relations, with Sunday, Prohibition, Church and State and the Perils of Mormonism. It is the first time that just this sort of conference has been held at Stony Brook, and it is a good sign. Dr. James S. Martin was the guiding spirit and not a thing was said by any of the dozen eminent speakers that was out of harmony with that evangelical spirit which pervades the Stony Brook conferences. Indeed, there is no conflict between the evangelistic message and the social gospel when both are reasonably and sanely presented. One endeavors to win the allegiance of every soul to Jesus Christ, the other endeavors to apply the principles of Jesus Christ to every department of human activity and to every social relationship. There has been a chasm between the two groups of workers because each has suspected the other. The evangelist has suspected the social reformer of being indifferent to the personal aspects of religion, the individual's relationship to Jesus Christ, and the reformer and social worker has suspected the evangelist of being indifferent to the social evils and the pagan practices of business and politics. Both groups have perhaps been open to this criticism to some degree. There are signs that both sides are seeing that there is no conflict between the gospel of personal salvation and the gospel of social redemption. There is no reason in the world that the man who preaches Jesus Christ as the Redeemer of the drunkard from his drink and the man who insists that the traffic in strong drink shall be wiped out of existence because it violates the principles of Jesus Christ should not work harmoniously together and supplement each other. There is no reason in the world why the man who preaches that the reception of Jesus Christ into the heart will make a man pure and the man who insists that the traffic in women shall be stopped because it is a blot on a civilization we want to claim for Christ should not co-operate in every way. There is no reason why the evangelist who preaches the gospel of love displacing hatred in the heart through the presence of the Holy Spirit and the reformer who insists that war must be banished because it violates that very law of love and makes even the individual who has learned to love begin to hate, again, should not clasp hands in a great common endeavor. The evangelist insists that the individual obey the law of God; the reformer says the community is also under the law of God and is accountable to the same moral judgment bar. It is greatly to be hoped that the long conflict between the

two groups in the Church will cease. Personally, I think many of our evangelical brethren are making a mistake in confining their message too much to the saving of men out of a sinful world and not devoting enough attention to bettering that world itself. Equally, I think many of our social workers are making a mistake in confining their efforts to the redemption of institutions and not recognizing that every man has a relation to God as an individual as well as being a part of the social organism and the community. Let us all work together to make Christians and a Christian community in which Christian men may live. Let us teach little children personal loyalty to that dear Lord who loved them and claimed them. But let us also insist that that community be cleansed of saloons, brothels, indecent plays, moving pictures and books, gambling, Sabbath breaking, overwork, child labor, foul tenements and everything that has no part with that Christ to whom we would lead them.

I am glad to have visited Stony Brook. I congratulate Dr. Carson on the great work he is doing. I should like to attend the Conference on the Religious Life. In the conferences on Prophecy and the Second Coming of Christ I would have absolutely no interest, and as one who greatly admires Dr. Carson and sees the wonderful opportunities he has there I would frankly say I think they are a waste of precious time and opportunity. I have dropped into many "prophetic" conferences, first and last, and found them simply "guessing games," as practically all the books dealing with the same subject are. As to the second coming of Christ nobody knows anything about it; it is impossible to tell just what the writers of the New Testament themselves believed; it looks as if Paul himself changed his mind about it; equally good men hold utterly varying views about it; it does not seem to have any effect upon character one way or another, as half the saints believe in it and half do not; and what difference does it make, anyhow? As to the times and seasons, every last speaker sets a new time—and none of us know anything about it. I am always afraid, too, that people who get too absorbed in all this speculation and all this cabalistic treatment of the Scripture will neglect the one thing for which, as Christians, we are in this world—to establish the rule of Christ, *here and now*, both in the hearts of men and nations. I do wish Dr. Carson would tell all his soothsayers, augurs and premillennialites to spend a quiet summer somewhere with the Book of Daniel and the Revelation, with their charts and compasses and zodiacal tables, and put on a whole summer with the biggest men he could find on "How to Build the City of God in the World!" That is the sole business and concern of a Christian.

FREDERICK LYNCH.

Through their Young Men's and Young Women's Christian Associations representing them in the World's Student Christian Federation, students of America are again providing funds for aiding thousands of their unfortunate fellow-students in Russia, Central Europe and the Near East. Up to April, 514 schools and colleges had given to the current year's "Student Friendship Fund," and from outside sources \$183,547 had been received. Besides these amounts, representatives of the Fund are administering in Russia a gift of \$50,000 from Jewish students in America, given through the Jewish Joint Distribution Committee, and \$10,000 given by the Baptists. For four months to come 30,000 students in Russia will be cared for, and many hundreds in Central Europe and the Near East are finishing their year's work because of the generosity of students in thirty-five different countries.

He cites 7 things that Baptist principles exclude, 5 that they include & 5 duties that result. Not one of the total 17 is peculiar to Baptists. Most of them are common to all the majority of evangelical denominations

THE WEEKLY SERMON

The Baptist Conception of Religious Liberty*

By E. Y. Mullins, D.D., LL.D.

President, Southern Baptist Theological Seminary, Louisville, Kentucky, U. S. A.

WITH Baptists religious liberty is born of the direct vision of God. Sometimes it has been a dream, when, like John Bunyan in the darkness of prison, they have gazed through the bars at the far-off stars. Sometimes it has been a theme of eloquent discourse, when they have expounded it to others. Sometimes it has been a solace, when they have gone into exile for conscience sake, and sometimes a battle cry, when they have shed their blood for it. But always it has been a passion deep as life welling up from the depths of being in eternal faith and hope.

If I could express in a word the heroic spirit of Swedish Baptists seventy-five years ago, and after, I could tell you what religious liberty means. If I could give to you the distilled essence of the spirit of our Virginia fathers, and once more catch the vision of Roger Williams of Rhode Island, I could set forth the truth. Nay, if I could reproduce in descriptive words the heroism of our brethren and sisters to-day in Russia, in Bessarabia, in Rumania, and many other countries I would need no other words. It was expressed in immortal words in Oncken's reply to the Burgomaster: "Oncken," said he, when he had been arrested, "as long as I can lift my little finger I will put you down from preaching this gospel." "Mr. Burgomaster, as long as I can see God's mighty hand above your little finger I will preach the gospel."

Look, then, at the bases of religious liberty.

There are three great discoveries made by every human soul which grows normally to maturity. First, it discovers the world. To the babe the world is a part of itself. Even our own mothers are at first a mere patch of moving color and a soothing sound. But when the babe tries to pluck the flame of a candle and burns its hand, or bumps its head on the floor, it makes the first great discovery. It discovers that the world is different from itself. The self and the world become henceforth great realities. Later when the moral nature awakes the soul discovers God, the greatest of all realities. When a human soul discovers God the foundation for religious liberty is laid.

Men have wandered from the path of duty, civilization has gone astray, because these three realities, the self, the world and God, have not been properly related. The human problem has been how to relate personality to society, the individual life to the corporate life. But how to relate man to God comes first. It is the key to all problems. The quest for economic liberty, intellectual liberty, civil liberty, all go back to religious liberty as the root.

Thomas Jefferson wrote his own epitaph before his death. It is most remarkable in the fact that although he served as President of the United States eight years, there is no mention of that fact. The epitaph reads as follows: "Here lies

buried Thomas Jefferson, author of the declaration of American Independence, of the statute of Virginia for Religious Freedom, and Father of the University of Virginia." Jefferson had the spiritual vision to see that liberty is the fountain head of civilization and that religious liberty is the mother of all other forms of liberty.

Sir Walter Besant, in his little book, "Building the Empire," shows a similar insight. In an early sentence he shocked my American sensibilities by the declaration that the British Empire includes the British Isles, Australia, New Zealand, South Africa, Canada and the United States of America. The reader is amazed until he reads further Sir Walter's statement that he is defining the empire not as a political or physical, but as a spiritual entity. He means that Great Britain was the seed plot of liberty for all these governments. The love of religious liberty is the deepest bond of unity and friendship among nations.

Religious liberty rests upon man's original creation in God's image. The purpose of God in creation did not appear until the dust stood erect in the form of man as a free and self-determining being. Man as a person created in God's image, free and spiritual, competent to deal directly with God; with an upward look, an endless discontent with the finite and temporal, a passionate yearning for the infinite and eternal; man, endowed with a conscience ringing in the soul like an alarm bell against wrongdoing; man, with a will of his own which he can misuse and bring on moral ruin, but which he can surrender to God; man, with an intellect hungering for infinite truth and eternally discontented; man, with a heart which no earthly object can satisfy; man, self-willed and sinful and then penitent and believing, redeemed by the power of Jesus Christ, Redeemer and Lord; man, recreated in the divine image, with the witness of the Spirit in his soul, telling him of his eternal destiny; man, as a child of God seeking to walk worthily of his calling, and heir of all the ages—this is the being and these the endowments which demand that great boon we call religious liberty.

As Baptists understand it, religious liberty excludes certain things and implies certain other things. It implies certain rights, and along with these involves certain duties and privileges. Let us look at these in order.

First, religious liberty excludes a number of things. It excludes, for one thing, state authority in religion. The state depends on the use of force. Religion is moral and spiritual. The state uses coercion. Religion appeals only to freedom. The state deals with evil doers. Religion seeks to produce righteous men and women. The state represses crime. Religion develops character.

Again, religious liberty excludes the principle of tolera-

*Address at Baptist World Alliance, Stockholm, Sweden, 1923.

tion in religion. To put the power and prestige of the state behind one form of religion and merely tolerate others is not religious liberty. It is religious coercion. God has not given the state any power to compel men in religion. Equal rights to all and special privileges to none is the true ideal. Some do not know the difference between toleration and liberty. If a snail could speak it would say to the tortoise, "You go too fast for me." The clod would say to the snail, "You go so fast you make me dizzy." But neither clod nor snail nor tortoise would know of the mighty flight of the eagle overhead. Religious toleration is the snail and tortoise. Religious liberty is the eagle.

Religious liberty excludes the right of the state to impose taxes for the support of one form of religion against the conscience of the people. All honor to the heroes of passive resistance who refuse to pay an obnoxious tax, which the state has no right to impose. A free church in a free state is the goal we should seek.

Again, religious liberty excludes the imposition of religious creeds by ecclesiastical authority. Confessions of faith by individuals or groups of men, voluntarily framed and set forth as containing the essentials of what men believe to be the Gospel, are all right. They are merely one way of witnessing to the truth. But when they are laid upon men's consciences by ecclesiastical command, or by a form of human authority, they become a shadow between the soul and God, an intolerable yoke, an impertinence and a tyranny.

Religious liberty excludes centralized ecclesiastical government. Men, redeemed by Christ, regenerated by His Spirit, born of divine power and grace, are capable of dealing directly with God. Each one has a right to a voice in religious affairs. God speaks directly to men. Even the humblest believer may be a channel of the highest divine wisdom. Democracy, or self-government in the Church, is the New Testament ideal. All believers are entitled to equal privileges in the Church.

Religious liberty excludes priestly mediators and sacramental power of salvation. We have one priest, Jesus Christ, our great High Priest. All believers are priests entering into the most holy place. God's grace flows freely and directly to all who have faith and respond to his call. God has not limited the gift of his grace to any particular human channel. No group of men has any monopoly of God's grace, to withhold or bestow it upon their own conditions. God's grace is direct. It is His free gift. "Let us come boldly to the throne of grace," is the injunction of the sacred writer.

Religious liberty excludes infant baptism. Baptists refuse to treat the infant as a thing. We treat it as a potential person. We recognize its will, its intelligence, its freedom. We will not rob it of the joy of conscious obedience in baptism. Proxy faith is a counterfeit faith. The New Testament recognizes only personal faith. Train the growing child for God. Lead it to Christ. As the living flower at your feet requires the forces of the boundless universe to mould and shape it, so does the child require an infinite spiritual universe. As the flower needs the power of gravitation which grips all the systems, the sunlight that travels ninety million miles to paint its petals, the mysterious and wondrous power of electricity, and the complicated water system of the planet, to mould and shape it, so also the child needs God's infinite truth, His boundless love, His immeasurable power and His unspeakable grace to regenerate and mould the child into Christ's image. Religious liberty requires that we let the child, as it grows up, learn the truth for itself, repent and believe for itself, obey Christ for itself, be baptized for itself, rejoice and struggle and grow for

itself. To deny it these things is to rob it of its religious rights

Consider next what religious liberty implies. First of all religious liberty implies the greatest of human rights. Let us glance at some of these rights.

The first is the right of direct access to God. No cloud no shadow of human authority, should come between the soul and its God. The second is man's right to search for truth in religion. Jesus recognized this. He did not compel belief by divine authority. He so lived and taught the truth that men discovered His Messiahship for themselves. His revelations became their discoveries. Many things are revealed which men do not discover. The cause of many diseases was clearly revealed in signs and symptoms through the ages. But it required the genius and insight of a Pastor to discover the germ. When he made this discovery he revolutionized the science of medicine. The facts of the solar system were revealed during all past ages. But not until Copernicus made his great discovery did we know that the sun is the center. Jesus was revealed to the disciples as the divine Son of God, but not until by faith they discovered Him did they understand Him. "Who do ye say that I am?" was His question. "Thou art the Christ, the Son of God," was their answer. He dawned upon them like a sunburst. They discovered His glory and were lifted to divine heights.

So also religious liberty implies the right of free utterance and propagation of truth. The evil powers of the world have ever sought to stifle men. Heroes have led the way in the witness for the truth. Martin Luther is one of the greatest heroes of all time because at a supreme moment in the spiritual history of the race, with every earthly power arrayed against him, at the Diet of Worms he said: "Here I stand. I can do no otherwise. God help me."

Religious liberty implies the right of equal privilege in the church. There are no spiritual lords in the Christian religion, except the one Lord, Jesus Christ. Christ brings the common man to his rights. Under the old human systems the Church or the State was everything, the common man nothing. The Church or State was like the tree, enduring through the generations. Common men were like the leaves on the tree that fell to the ground and perished with the seasons. The State or Church was like the ocean, enduring the centuries; common men were like the waves, rising and falling and disappearing forever. Christ says, "Let the common man speak. Give him a voice in your affairs. Let God speak through him." Look at that group of worshippers in that first church at Corinth. All grades and classes in society are represented. There is a Greek with classic features indicating culture. There is a Roman, rugged and strong of feature. There is a rich man, and by his side a slave. There is a city official, and there is a regenerated outcast. There are the respectable, and among them the Scarlet Woman, washed and cleansed by the blood of Christ. There is a northern barbarian and a swarthy Ethiopian, for Corinth was a cosmopolitan city representing the ends of the earth. The Roman government was an iron band holding the world together by force. Here is a new inward spiritual bond uniting men on a new principle of a common faith and hope and love. Here is loyalty and obedience to a common Saviour, Jesus Christ, who has shown them the way to God. Here is a new freedom, a new equality of privilege, a new brotherhood. This Corinthian church is a new spiritual democracy. It is the seed plot of all future democracies because it is an embodiment of religious liberty in its primary meaning of free access to God.

So also religious liberty implies the right of free associa-

on and organization for religious purposes. All men with eligious beliefs and convictions have a right to organize and propagate their views. There never has been and never will be any human government, civil or ecclesiastical, with any right to curb or hinder or thwart the utmost freedom of men to associate themselves together, to organize, and to propagate the truth as they see it.

And this leads to the statement that religious liberty implies the right of men to demand of governments under which they live protection in the free exercise of their religion. That government which persecutes men for religious beliefs commits a crime against God and man. That government which is partial in its treatment of religious beliefs violates the principles of common justice, transgresses eternal and inalienable human rights and defies the will of God.

Having considered the rights which religious liberty includes, I consider next what are the duties imposed. Among these duties are the following:

First of all, is the duty to search for and discover truth. God gave us the Bible. God made the world. There is no conflict between truths. The city of truth which science is building up from the earth, when completed and purified, will be seen to be a suburb of the city of God which is descending from heaven arrayed in the glory of a bride adorned for her husband. Let us not fear that God's revelation in nature will conflict with His revelation in redemption. Christ is the key to both. Slowly science is fashioning a crown for Him. Slowly economics and sociology are fashioning a crown for Him. Slowly psychology and biology are fashioning a crown for Him. He who went forth with a single crown will return crowned with many crowns. All the armies of truth shall follow Him, and on his vesture shall be written His name, "King of kings and Lord of lords."

I name next the duty of sacrifice for truth. To discover truth is one thing. To be willing to sacrifice and even die for it is another. Christ's witnesses have ever been Christ's martyrs. Let us never forget:

"Though love repine and reason chafe,
There comes a voice without reply,
'Tis man's perdition to be safe
When for the truth he ought to die."

Let us also remember that—

"By the light of burning martyrs Christ's bleeding feet I track,
Toiling up new Calvaries ever, with the cross that turns not back,
And those mounts of anguish number how each generation learned
Some new word in that grand credo which in prophet hearts has burned
Since the first man stood God-conquered with his face to heaven upturned."

A third duty is to protest with all our souls against religious oppression. Baptists believe in religious liberty for themselves. But they believe in it equally for all men. With them it is not only a right; it is also a passion. While we have no sympathy with atheism or agnosticism or materialism, we stand for the freedom of the atheist, agnostic and materialist in his religious or irreligious convictions. To God he stands or falls. He will render his account to the Eternal Judge, not to men. So also the Jew and the Catholic are entitled to protection in the exercise of their religious liberty. Baptists do not desire to share the errors of men, but we are, and ever have been, and ever will be, passionate and devoted champions of the rights of men. The

supreme and inalienable right of all men is the right to direct and free and unhindered approach to God.

The next duty involved in religious liberty is loyalty to the state. The state is ordained of God. It serves a divine end and purpose. Baptists have ever been ardent patriots. Liberty is not license. Liberty is opportunity for service. Religious liberty is the prime condition for every kind of human progress. Let a man have free access to God and hear God's voice, and he will become a champion of law and order. He will become a champion of the economic rights of men. He will become an advocate of the Golden Rule in all industrial relations. He will become an evangelist of brotherhood among the nations, of peace on earth and good-will among them. He will oppose war because he knows that war is directly opposed to the Gospel of Christ. He will pray for his own country and for all countries. He will live and strive and pray that his own country may become a part of God's Kingdom.

Finally, religious liberty involves the supreme duty of loyalty to Jesus Christ. Not license, self-will, or human will, but God's will as revealed in Christ is the goal of history and of religious liberty. There is no danger in this religious liberty centered and anchored in Jesus Christ. Catholics are afraid of it and want to impose the authority of the Pope and the Church. Cardinal Gibbons defines religious liberty as "the right to worship God according to the dictates of a right conscience, and practice that form of religion most in harmony with man's duty to God." But a right conscience is a Catholic conscience, and the Catholic religion alone answers the above description as Cardinal Gibbons sees it. Wrapped up in that definition is all oppression. Gibbets and prisons and thumbscrews and racks are concealed in it. It can start martyr fires which would girdle the earth.

Another Catholic writer, referring to the Pope, says: "We acknowledge that authority; we proclaim it; we embrace it, as one surrounded by dark and turbulent waters clings to a lone spar lifting to safety above the perils of the deep. We may, indeed, hear the siren song of liberty; we may feel in our hearts the urge of our race to be free; we may be tempted to turn and walk no more in the way pointed out to us. But we know full well that liberty without authority is the kiss of death. As a kite without a string, a ship without a rudder, a meteor that has strayed from its orbit in the skies, so is man when the tie that binds him to his Creator is cut asunder. He floats through life, a wayward and meaningless atom in the universe, his destiny thwarted, his future nothing but darkness, desolation and extinction. Oh, give us faith, that virtue which reaches down from heaven to lift the universe."

But authority here advocated is that of the Pope and the Catholic Church, and these are not the true authority. Jesus Christ is that authority. Unto Him is committed the destinies of the human race. Let Him have sway in men's hearts and they will realize their true freedom. Freedom only comes when a man finds his true object and is impelled by a higher motive. No man finds his soul's true object until he finds Jesus Christ. None have such spontaneity of action, such untrammelled energy and buoyancy as men who have acquired the freedom that Christ, the Son, gives. Look at Paul. He abounds in images which suggest spontaneity and exuberant joy. See him yonder when, like a mighty swimmer rising above the billows of adversity and difficulty, he exclaims, "I can do all things through Christ." Hear him as he spreads the wings of devotion and in a splendid flight of mystic passion he shouts, "For me to live is Christ, and to

Square, the monument to Nurse Cavell, the monument to a woman's devotion, is ever uttering to us her memorable words as she died. These words are not inscribed upon the monument, any more than Nelson's words are inscribed upon the column. It is not necessary, for to all generations it will speak, and no one will ever be able to look at the statue of Nurse Cavell without hearing her dying words, "I have learned that patriotism is not enough."

These two monuments stand in Trafalgar Square proclaiming apparently antagonistic sentiments. But they are not antagonistic. We are moving on to the point of development where they will blend. "England expects every man to do his duty" will merge into "God expects every nation to do its duty," and then the love of country will be in a sense transformed; it will mean the passionate desire of every citizen of a great country that his country may be worthy and able to contribute its quota to the general welfare of the world. Go round about Trafalgar Square, consider her columns and her monuments, until that idea becomes familiar, so obvious that no one would venture to dispute it.

Now we are going to offer three considerations which may make this great consummation of history appear not an idle dream, as, we are sorry to say, it still does to a great many people who are pessimistic, but a true reading of the real trend and development of human history. These three considerations will not appeal equally to everyone, one to some, another to another, and the third to a few, but if any of us can estimate these three considerations, take them into account, we shall find a very strong hope growing in our hearts that this Kingdom of God is sure to come, and that what seems to-day so impossible will be realized by ways we never dreamed of, and as we realize the possibility even we shall all rise up to greet it and to accomplish it. Now, the first consideration is this: it is a very obvious one, but it is just as well to point out the things that are happening around us: the rapid and undreamed-of drawing together of the whole world, not only into a unity, but almost into a particular place, must have vast consequences. The conquest of the air, terrible, indeed, if war is to be included in the program of the future, terrible as it was seen to be in that prophetic verse of Tennyson's long ago, this conquest of the air is really one of the greatest possibilities for the realization of the Kingdom of God, because it has speeded up the relations of men with one another; it has brought us into touch with one another. We are told only this past week that an airship is being prepared in Hamburg which will convey three hundred passengers in all the comfort of an Atlantic liner, and will cross from Hamburg to New York in forty-eight hours. The discovery of the wireless telegraphy has brought the world literally together; it has made the world in a sense quite small; it points to the time when men will be able, all over the world, to consult together with more unanimity than hitherto the people of a single nation have been able to consult. And with the application of the same principle to the telephone, and, what is now becoming common, "listening in," listening to things that are uttered many miles away, even thousands of miles away, it all points to something which will soon be the commonplace of our children's experience. The whole world will become one auditorium in which one voice can speak to all mankind. And that significant and almost unimaginable discovery which is implied in this broadcasting, if you come to think of it, is the condition of the nations becoming one, and of mankind living together in the same peace that at present the people of a single country enjoy.

Now, the second consideration is of a different kind. This unification of the nations, this solidarity of man, has always

been anticipated and foretold by prophetic minds. For example, in those prophetic writings which are the most familiar to us, the writings of the Old Testament prophets, you can see constantly flashing in upon their minds the certainty of this accomplishment. They see the nations flowing together and coming up to the House of the Lord. They see those nations learning war no more, but changing their implements of warfare into implements of industry; they see the nations of the world harmonized in a common knowledge. "The knowledge of the Lord shall cover the earth as the waters cover the sea." And that prophecy to which we have just referred in passing, that prophecy of Tennyson's, which you must remember was written in 1842, must appear very extraordinary to us to-day. You cannot help thinking that Tennyson was among the prophets, that the spirit of God was guiding him. Or it may only have been that he had studied those Old Testament prophets until their expectations had become his. But that passage which we so often quoted during the war, because it referred to the aerial warfare which was our torment, ends, as you remember, in the forecast of that complete unity of the nations about which we are speaking to you to-night:

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilot's of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rain'd a ghastly dew
From the nations' airy navies grappling in the central blue;
Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the peoples plunging thro' the thunder-storm;
Till the war-drum throbb'd no longer, and the battle-flags were furled
In the Parliament of man, the Federation of the world."

"In the Parliament of man, the Federation of the world"—what a prophecy that is! In days when the world had never conceived the possibility of a League of Nations, and when Tennyson himself was farther off from even thinking of it than perhaps any man then living.

But there is a third consideration. Christ must have anticipated this, and He must have pointed the way to its realization. For though He seemed not interested in the politics of His time, and seemed to hold aloof deliberately from any judgment upon a political issue, He uttered that prophecy which covers the whole ground. He said, "I, if I be lifted up, will draw all men unto Me." And He pictured the end of this world's history as a judgment of the nations brought before His judgment seat. It is therefore evident to us that what Christ was always telling men, though they could not understand it, was exactly what now we begin to hope for—a real parliament of man, a federation of the world. He passed His life in the bosom of a nation that was indeed fanatical in its nationalism, and He was surrounded by that great Roman Empire which was the absolute negation of the Kingdom of God. It demanded worship for itself in the person of its Caesar. German Kaiserism was only the continuation of that Roman conception, and the diseased nationalisms of to-day, since the war, are perpetuating just the blind nationalism of Judah. It was in the midst of those nationalist states or imperialistic conceptions that He passed His life. And how did He treat them? He, as it were, looked over them and took no notice of them. He was a true lover of His people, but He only loved the Jews because they were part of humanity, and He wished them to contribute their quota to the world. Salvation, He said, is of the Jews. His

coming among the Jews was the Jews' one contribution to the life of mankind. But He did not love that Roman Empire. He treated it with absolute scorn. Caesar meant nothing to Him. He knew that that, like every other imperialism, would vanish away in dust, leaving nothing but the tragedy of its defilement behind. He stood among men, a true Son of His people, but without any mad nationalism. He stood in the Roman Empire conceiving a Kingdom of God. No rebel against the powers that then were, but ignoring them,

as transitory and unimportant. For the Roman Empire was to pass away, and many other empires were to pass away, and it mattered little to the world. The one thing that mattered was that the Kingdom of God would come, and that He, Christ, would be Lord of lords and King of kings. And it is that certainty of Christ upon this subject that should give us confidence in believing that this better day is coming, when the nations shall literally flow together and be united in a common faith and loyalty to the supreme good.

A Message to the Baptist World Alliance

To the Baptist Brotherhood, to Other Christian Brethren, and to the World

THE Third Baptist World Congress, meeting in Stockholm, Sweden, July, 1923, and representing with few exceptions the Baptists of every country in the world, a constituency numbering nine millions of baptized members and many millions of adherents, in view of world conditions, and resolutely facing the problems of the future, makes this declaration of Baptist principles and purposes to the Christians and peoples of the world.

We are, first and always, Christians, acknowledging in its deepest and broadest sense the Lordship of Jesus Christ, and devoted to Him as the Son of God and Saviour of the world. We rejoice that the spiritual unity of all believers is a blessed reality, not dependent upon organization or ceremonies. We pray that by increasing obedience to Christ's will this unity may be deepened and strengthened among Christians of every name.

THE LORDSHIP OF JESUS CHRIST

There are various ways of stating the fundamental Baptist principle. If we indicate the source of our knowledge, we say the Scriptures of the Old and New Testaments are divinely inspired and are our sufficient, certain and authoritative guide in all matters of faith and practice. As to the nature of the Christian religion, we affirm that it is personal and spiritual. We believe in the direct relation of each individual to God, and the right of every one to choose for himself in all matters of faith. A Christian's religion begins in the soul when personal faith is exercised in Jesus Christ, the divine Redeemer and Lord. As the Revealer of God to men and the Mediator of salvation, Jesus Christ is central for Christian faith. His will is the supreme law for the Christian. He is Lord of the conscience of the individual and of the Church. Hence, the Lordship of Jesus Christ is a cardinal teaching of Baptists. It excludes all merely human authorities in religion.

THE NATURE OF BAPTIST UNITY

We desire to impress upon our Baptist brethren in every part of the world the importance of Baptist unity at the present time. Accepting the voluntary principle in religion and regarding the nature of Christianity as a spiritual relation between man and God, we inevitably take the same attitude on questions of faith and conduct as they arise within

the Church. We hold fast to the freedom with which Christ has set us free, and this principle implies that we must be willing to love and to work with those who, agreeing with us on the main things and in loyalty to our distinctive Baptist principles, have their own personal convictions upon non-essentials. All Baptist organizations are formed on the voluntary principle. None of these possesses authority over any other. All enjoy equal rights and autonomy within the limits of their own purposes.

CHRISTIAN UNITY

Baptists have ever held all who have communion with God in our Lord Jesus Christ as our Christian brethren in the work of the Lord, and heirs with them of eternal life. We love their fellowship, and maintain that the spiritual union does not depend upon organization, forms or ritual. It is deeper, higher, broader and more stable than any or all externals. All who truly are joined to Christ are our brethren in the common salvation, whether they be in the Catholic communion, or in a Protestant communion, or in any other communion, or in no communion. Baptists, with all evangelical Christians, rejoice in the common basic beliefs: the incarnation of the Son of God, His sinless life, His supernatural works, His deity, His vicarious atonement, and resurrection from the dead, His present reign and His coming Kingdom, with its eternal awards to the righteous and unrighteous.

To Baptists it is entirely clear that the direct relation of the soul to God, or the universal priesthood of believers, is the basis of the New Testament teaching as to the Church and the ministry. Christian unity, therefore, as Baptists understand the New Testament, is a result of the operation of the Holy Spirit arising from a common faith in Christ, enlightened by a common understanding of His teachings, inspired by a common vision of the ends of the Kingdom of God, and issuing in a free and voluntary co-operation in the execution of the will of Christ. Christian unity is thus a flexible principle, adapting itself to every situation. It admits co-operation so far as there is agreement, and abstains from all coercion beyond this point.

The implications of the voluntary principle based upon the universal priesthood of believers in their bearing upon Christian unity are clear. Baptists cannot consent to any form of union which impairs the rights of the individual believer.

We cannot unite with others in any centralized ecclesiastical organization wielding power over the individual conscience. We cannot accept the sacerdotal conception of the ministry which involves the priesthood of a class with special powers for transmitting grace. We cannot accept the conception of ordination made valid through a historic succession in the ministry. As Baptists understand the New Testament, all believers being priests unto God, the ministry can possess no sacerdotal powers. They are called to special tasks of preaching and teaching and administration. They remain the spiritual equals of other believers in the Church. Again, the principle of the universal priesthood of believers involves the direct authority of Jesus Christ our great High Priest. Christian unity, therefore, can only come through obedience to the will of Christ as revealed in the New Testament, which Baptists must ever take as their sole, sufficient, certain and authoritative guide.

THE BAPTIST FAITH AND MISSION

As Baptists view it, the Christian religion finds its central truth in the incarnation of God in Jesus Christ, whose sinless life and heavenly wisdom, whose deity, atoning death, resurrection from the dead, and whose second coming and lordship in the Kingdom of God constitute and qualify Him for His work as its Founder and Mediator. God calls all men to salvation through Him, in whom they are freely justified by grace through faith, and regenerated by the operation of the Holy Spirit. Regeneration, or the new birth, is a necessary condition of church membership, since in this way alone can the churches be kept spiritual and responsive to the will of Christ. Church membership of believers only is a fundamental Baptist principle. Each church, as made up of the regenerate, is competent to conduct its own affairs. It is, therefore, by its nature and constitution, a spiritual democracy, free and self-governing, and answering to Christ alone as its ultimate authority.

The New Testament recognizes nothing as baptism but the immersion in water of the believer in Christ upon profession of faith. In the Lord's Supper it recognizes no sacerdotal authority in those who administer it, and no sacramental quality in the bread and wine, by virtue of which it conveys grace through any change in the elements.

In the matter of the polity, the officers and the ordinances of a church, Baptists seek to preserve the spirituality and simplicity of the New Testament, and at the same time the proper proportion of emphasis. A group of great spiritual principles underlies their conception of a church at all points. As a self-governing spiritual democracy, a church recognizes the spiritual competency and freedom of the individual members. Since it requires a personal profession of faith as a condition of baptism, it eliminates the proxy element in faith and respects the rights of personality. Hence, infant baptism is utterly irreconcilable with the ideal of a spiritual Christianity. Voluntary and not compulsory baptism is a vital spiritual principle of the New Testament.

The officers of a church are teachers and leaders, not ecclesiastical authorities. Thus at all points a church of Christ is the outward expression of great spiritual principles; the supreme value of personality, the inalienable rights of free choice and of direct access to God, the equality of all believers, and their common spiritual priesthood. No charge, therefore, can be more groundless than that Baptists are ceremonialists or sacramentalists. They are the exact opposite of these things.

In harmony with the above principles, Baptists conceive their mission to the world to be moral and spiritual. Pri-

marily, their duty is to make known the will of Christ and secure the willing submission of men to Him, as set forth in the Gospel of the grace of God. Evangelization and missions thus become prime factors in the program of Baptists. The command of Christ to preach the Gospel to every creature is of permanent binding force. The necessity for education, philanthropy and civic and social righteousness in manifold forms arises inevitably out of evangelizing and missionary activity.

RELIGIOUS LIBERTY AND ITS APPLICATIONS

Baptists from the beginning of their history have been the ardent champions of religious liberty. They have often been persecuted, but they could never persecute others save in defiance of their own principles. Religious liberty is an inherent and inalienable human right. It arises out of the direct relation of the soul to God. Man is constituted in God's image. He is a free personality. Moral responsibility is based upon this freedom. This is a fundamental axiom of ethics as well as of religion.

Religious liberty, in its broadest significance, implies the following elements: First, no human authority of any kind, in society at large, in church or state, has any right to repress or hinder or thwart any man or group of men in the exercise of religious belief or worship. Second, the right of every man and group of men to complete freedom in the search for, the worship of, and obedience to God. Third, freedom to teach and preach those beliefs and truths which men may hold as committed to them from God to be made known to others.

Religious liberty is inconsistent with any union of Church and State, because the Church rests upon the spiritual principle of free choice, while the State rests upon law with an ultimate appeal to physical force. It is inconsistent with special favor by the State towards one or more religious groups and toleration towards others, because equality of privilege is a fundamental and inalienable religious right of all men. It is inconsistent with priestly and episcopal authority and infant baptism, because free choice and voluntary obedience to Christ are essential to the Christian religion.

Thus Baptists stand for the rights of the individual versus the close ecclesiastical corporation, the direct relation of the soul to God versus the indirect, free grace versus sacramental grace, believer's baptism versus infant baptism, personal versus proxy faith, the priesthood of all believers versus the priesthood of a class, democracy in the church versus autocracy or oligarchy or other forms of human authority. Religious liberty is not license. It gives no right to the indulgence of lust or sin in any form. It confers no exemption from the authority of the State in its own sphere. It implies and requires loyalty to Christ on the part of every Christian. For non-Christians it implies responsibility to God alone for religious beliefs and freedom from all coercion in matters of religious opinion. Baptists have ever insisted upon religious freedom for unbelievers and atheists as well as Christians. However deplorable their unbelief, they are responsible, not to human authorities, but to God.

RELIGION AND ETHICS

Our religion is not only for the salvation of the individual, it is also ethical and social. The new life in Christ creates a new moral character and a new sense of social responsibility. The Christian ideal is God's Kingdom. He is to reign in all realms of life. His will is to rule in the family,

the church, in industry, in society, in the arts, in the state, and in international relations.

FAMILY LIFE

Family life of high quality is fundamental to all human progress. Here especially should personality, its needs, its discipline and development, control. Here Christ's law of mutual love and service should rule. Children are free personalities to be reared in the nurture and admonition of the Lord. The will is not to be broken, but disciplined and trained. The home should be a living fountain of religious life, where prayer and the study of the Scriptures should not be shifted to the school or to any other agency. Divorce is one of the greatest evils of the day in many parts of the world. The duty of all Christians everywhere is to resist this evil. Christ's teaching on the subject should be respected and every proper means employed to resist and correct the tendency to divorce. The sacredness of the marriage vow and the purity of home life should be safeguarded in all possible ways.

CHRISTIANITY AND SOCIAL QUESTIONS

There is widely apparent in the churches to-day the growth of a new conscience in relation to social problems and a new quest for the will of God in modern society. We are realizing afresh that the purpose of Christianity is the purification of the entire life of humanity, its end a community truly and completely Christian. The noble and self-sacrificing work of caring for the social wreckage of our time, the poverty-stricken and the outcast, must not cease. But our duty does not end there. Not simply by doing an honest day's work, or by cultivating relations of brotherhood with one's fellow-workers, important as these are, can the Christian obligation be fully met. We must strive also to the end that the organization of society itself shall accord with Christ's will, as well as that one's calling within society shall be conformable thereto.

Baptists gladly recognize the Christian duty of applying the teaching and spirit of our Lord to social, industrial and family relations. While not committed to any of the varied and conflicting theories of economics, we affirm the Christian conception of industrial relations to be co-operation rather than competition. Life is a stewardship held for the enrichment of all, and not simply for personal gain.

We stand for world peace through international courts of justice, industrial peace through obedience to the rule of Christ, "Do unto others as ye would they should do unto you," domestic peace by acceptance of the sanctity of the marriage bond and the parental responsibility to train children in the nurture and love of the Lord.

CHRISTIAN STEWARDSHIP

Christian stewardship rests upon the foundation of God's ownership of ourselves and our possessions. "Ye are not your own. Ye have been bought with a price," is the divine declaration. All wealth is to be held in trust as God's gift. It is to be used as He commands. The right of private ownership of property by the Christian does not mean the right to do as he wills with his own, but rather as God wills. The mere accumulation of wealth is not the aim of the Christian business man, but rather the use of wealth in the service of God and men. Under the old dispensation the Jews gave at least one-tenth of their income to the service of God. Christians are not under law, but under the Gospel. But surely

their obligation requires giving upon a scale equal to that of Jews. One-tenth, however, does not exhaust the Christian's obligation. All that he has belongs to God and his giving should be in proportion to the needs and requirements of the Lord's work and his own ability, whether it be one-tenth or nine-tenths, or even more of his income.

THE SABBATH

We recognize and reaffirm with vigor the sanctity of the Sabbath; all work except works of necessity and mercy should be avoided on the Sabbath day. God has appointed one day in seven as a day of rest and worship and it should be observed by all men in accordance with the divine command. We condemn as un-Christian the commercialization of the Sabbath day in the interest of business or amusement of any kind. As a civil institution, one day in seven, observed as a day of rest, has proved to be in the highest degree promotive of human welfare. The religious observance of the Sabbath as a day of worship is a matter for free and voluntary action. Laws to compel such observance are opposed to religious liberty. But laws to protect the Sabbath as a civil institution are right and should be enforced.

TEMPERANCE

We record our conviction that the modern movement to curb traffic in strong drink for beverage purposes is of God. We believe that governments should recognize the movement, and that instead of deriving support from it through taxation, should abolish this traffic.

BAPTISTS AND LOYALTY TO STATE

Baptists have always been a loyal and patriotic people. This attitude arises out of their fundamental principles. It is a necessary result of their submission to the will of God as revealed in Jesus Christ. It is seen clearly in the light of their view of the State and of the Church. Baptists believe that the State is ordained of God. It is established to restrain and punish the evil doer and for the protection of human rights. It is, therefore, essential to human welfare. It is not to be used in the interest of any group or class, but to promote the common good. Its duty is to safeguard the personal, economic, civic and religious rights of all.

It thus appears that the work of the Church and the work of the State lie in different spheres. In the one case it is a spiritual, in the other a political task. There is no antagonism, and there should be no conflict. Each should freely pursue its own tasks in its department of life by its own means and methods. Neither should seek to thwart or hinder the other. The members of the churches should obey the laws of the State as loyal citizens or subjects. The State should protect the rights of all men of various religious beliefs. The supreme loyalty of all men is to God. Disobedience to the State, therefore, is never justified except when the State usurps the place of God in trying to compel the conscience in religious matters, or when it becomes a transgressor of the law of God in requiring what is in violation of divine commands.

INTERNATIONAL RELATIONS

Nations are morally bound to each other. The State, like the individual, must be regarded as a member of a larger community in which other members possess rights similar to its own. This implies that in an orderly world there can

be no real conflict of interests between various governments. Secret selfish diplomacy and intrigue are crying sins before God. National selfishness is a terrible evil.

We record our profound conviction against war. It is destructive of all economic, moral and spiritual values. A war of aggression is a direct contradiction of every principle of the Gospel of Christ. It violates the ideals of peace and brotherhood and is inconsistent with the law of love. It alienates nations which Christ seeks to unite in bonds of friendship. It enthrones hate and dries up the fountains of sympathy. It sets power above right. It creates burdensome debts. It is prodigal in its waste of life.

The true remedy for war is the Gospel of Jesus Christ, soul of the individual. The law of God is thus written upon soul of the individual. The law of God is thus written upon the heart. The greatest need of the world is acceptance of the Lordship of Christ by men everywhere and practical application of His law of love.

We favor co-operation among the nations of the world to

promote peace. No nation can live an isolated life. To attempt to do so inevitably gives rise to complicated problems and leads to conflict in many forms. The good of all is the good of each, and the good of each is the good of all. Christ's law of service is the key to all human progress. Nations as well as individuals are bound by that law. By obedience to it shall we hasten the complete realization of God's will among men and the fulfillment of the ideals of the great prayer which the Master taught us to pray, "Thy kingdom come. Thy will be done on earth as in heaven."

We believe that the world has come to a parting of the ways. It is another coming of the Son of man. It is another day of the Lord. The question is whether the world will pass along the way of order and peace and goodness and faith, or whether it will go down into scepticism and ruin. We believe that the simple message of the Baptists, with its union of gospel ethics, of faith and practice, with its note of freedom, democracy, spirituality and gospel, will find an answering chord in this new world.

The Church's Challenge to Industry

By Rev. John McDowell, D.D.

Secretary of the Presbyterian Board of National Missions

[Dr. McDowell is author of the social creed of the Presbyterian Church as adopted by the Presbyterian General Assembly. He himself started life as a poor breaker boy in the coal mines, where he lost an arm. He was then educated for the ministry, became pastor of the famous Brown Memorial Church in Baltimore, and was called to the secretaryship of the Presbyterian Board of Home Missions, now merged with the Board of National Missions. After each point in Dr. McDowell's statement of the Church's challenge to industry we have inserted a brief comment in fine print suggesting the relation of the challenge to present conditions. For this comment we are indebted to Rev. F. Ernest Johnson, of the Research Department of the Federal Council of Churches.]

NO one who believes the teachings of Christianity as recorded in the New Testament and who accepts the Christian Church as the divinely appointed agent to perpetuate these teachings will deny or question the Church's right to challenge industry.

That Christ constantly challenged the un-Christian ideas of his day is abundantly proved by the record of His life in the Gospels. His challenge was voiced in such unforgettable words as these: "Seek ye first the Kingdom of God," "How much is a man better than a sheep," "What shall it profit a man if he gain the whole world and lose his own soul?" "Is not the life more than meat and the body than raiment?" "It is not the will of your heavenly Father that one of these little ones should perish." These and many other passages make it clear that Jesus dared to challenge the idea that "might gives right, even if it does not make right"—the idea that satisfaction is best won in the game whose rules are "grab" and "get" and "keep." Insofar as the Church is true to the example and practice of Christ, it, too, must dare to challenge everything that is un-Christian in industry to-day.

The New Testament makes it perfectly clear also that

Christ intended Christianity to be the dominant and regulative factor in all of man's relationships and obligations. In accordance with this inclusive conception of Christianity we find that Christ defines religion in terms of two commandments, namely: "Love the Lord thy God," and "Love thy neighbor" (Matt. 22:37-39). It is obvious that this definition of religion covers all man's life and obligations. Obedience to the first commandment saves the individual; obedience to the second commandment saves society. There can be no doubt that Christ meant the second commandment to govern men in all their relations with one another precisely as He meant the first commandment to govern all man's relations with God. That Christ intended Christianity to dominate and regulate all of man's life is further shown by the symbols which He used in describing what His disciples should be and what they should do in the world. He said: "Ye are the salt of the earth," "Ye are the light of the world" (Matt. 5:13), "He are the leaven of society" (Matt. 13:33). Such statements as these make it perfectly clear that Christ claimed the whole earth, the whole world, the whole of human society as the sphere in which His religion was to operate. These and many other teachings indicate that Christ expected Christianity to conquer all peoples, to sweeten all relationships, to sanctify all activities, to satisfy all the longings of the soul, to solve all the problems of human society. If Christ's expectation, therefore, is to be realized, the Church must establish the authority of Christ in all human relationships—domestic, civic, commercial, industrial, educational, political, national and international. Righteousness cannot be excluded from any department of our manifold life. Christianity teaches that Christ is Lord of all and all must be claimed in His name. The spiritual must penetrate and dominate the material and the commercial if God's Kingdom is to come in all its fullness to this world.

Much of our present industrial unrest is due to the failure of the Church to insist that if Christ is to be Master any-

where He must be Master everywhere. Had the Christian Church insisted from the beginning that Christians exclude their business, their politics, their industry, their national and international interests from Christ's sovereignty, the present industrial and international unrest would have been impossible. The present industrial unrest is a direct condemnation of the Church for not insisting that "His Kingdom ruleth over all"—over all railroads and coal mines, over all steel mills and cotton factories, over all stores and schools, over all congresses and churches, over all national and international life. The Christianity entrusted to the Church for the salvation of mankind is a law for the regulation of society as well as a way of salvation for the individual.

The Church will never win for her Master the allegiance of the strong men of this world until she shows them that Christ has the power and the purpose to rule the shop, the factory, the counting house, the labor unions and the manufacturers' associations as well as the church and the home. Charged with these inescapable divine and human obligations, the Church should be the first to see what justice demands, what honor requires, and what the Christian spirit dictates in the realm of industry. While the Church is not prepared to advocate the employment of any particular industrial system, it does affirm the Christian fundamental principles and challenges industry to embody them in all of its operations. The Church challenges industry to declare:

1. For the application of Christian principles to the conduct of industrial, agricultural and commercial organizations and relationships. Among these Christian principles are:

A. The sacredness of life and the supreme worth of personality, so that a man must always be treated as an end and never as a means.

1 (A). This cuts across the current idea that industry is to be measured solely by the production of goods. The introduction of the eight-hour shift in the steel industry is bringing many new applicants who would not work in the steel mills while the length of the working day was determined solely by the demands of the manufacturing process.

B. The brotherhood of man, demanding for every worker a democratic status in industry, and mutual understanding, good-will, co-operation and a common incentive among all engaged in it.

1 (B). It is still accepted doctrine in great industrial concerns that the handling of labor is a detail of management, like the placing of machinery or the routing of materials through the plant.

2. For the right and duty to work, since human society cannot endure unless each of its members has the opportunity and feels the obligation to serve the common good to the extent of his ability.

2. One of the main hindrances to efficient productive effort on the part of labor is the fear that if much is produced the job will give out. Moreover, the fact that many do not work because they do not have to militates against labor efficiency and contentment. "Six days shalt thou labor!"

3. For a worthy and just return to every man according to his contribution to the common welfare, and for a social order in which no man shall live on the fruits of another man's labor and no man shall be denied the fruits of his own labor. "The laborer is worthy of his hire." Worthiness of return for honest work is measured to-day, first of all, by the standard of "a living wage," by which is meant a wage adequate to maintain the worker and his family in health and honor, and to enable him to dispense with the subsidiary earnings of his children up to the age of sixteen.

3. After all the hard work that has been done on living standards and budgets by social workers and government officials, the United States Railroad Labor Board has given the signal for a general disregard of the whole subject by declaring that "the living wage" is a bit of "mellifluous phraseology."

4. For the protection of children from exploitation in industry, agriculture or trade and from work that is dwarfing, degrading or morally unwholesome.

4. The two Federal attempts at legislating child labor out of existence have failed before the Supreme Court. More attempts will be made, but perhaps the most effective weapon is the organized protest which can be made by the Christian conscience of America.

5. For such regulation of the conditions of occupation of women as shall secure an adequate living wage and at the same time safeguard their physical and moral health and that of the community and of future generations.

5. Even Christian employers of high standing in their churches are opposing minimum wage laws for women and insisting that wages must continue to be determined by the mechanical principle of "supply and demand."

6. For the safeguarding of working people from harmful conditions of labor, dangerous machinery and occupational disease, and for the education of the workers in avoiding hazards in connection with their employment.

6. Here we have made excellent progress through the operation of workmen's compensation laws. But in many industries the hazards remain great and the workers have no adequate compensation for them. Witness the mine disasters of the last year or two.

7. For the assumption by industry of the burdens entailed by industrial accidents, disease and death, and for the training of injured workers for continued production and self-support.

7. We built up during the war a technique for restraining war cripples. An effort is being made to adapt it to the needs of industrial cripples. The first requirement is that industry should develop a keener conscience and accept a greater measure of responsibility.

8. For the release of every worker for rest one day in seven, which, wherever possible, should be the Lord's Day.

8. How many street railway workers, apartment house employees, the wagon drivers and so on are there who do not get a week? Nobody knows. Too few seem to care. Yet people do care when they come face to face with the facts.

9. For the ordering of the hours of labor to secure at once sufficient production and sufficient leisure for the physical, mental and moral well-being of the workers.

9. Steinmetz, the electrical wizard, is attracting attention by the declaration that four hours of labor a day by each worker should be sufficient to do all the necessary work of the world. W. R. Bassett, a well-known engineer, says that if industry were properly organized and managed each worker might have the equivalent of a \$10,000 yearly income. These are not proved facts, nor is the salvation of men to be found in either leisure or income, but there is no doubt that hours of labor could be reduced where they are too long for health or for home life without any loss of production. Arthur Nash, of Cincinnati, has just inaugurated a seven-hour day and a five-day week for the women in his clothing factory and expects to continue making good profits.

10. For the employment of the methods of investigation, conference, conciliation and arbitration in industrial disputes.

10. The present situation in the coal industry is an example of the necessity that the possibility of a sudden break in the public service must not continue. At the same time experience seems to prove that arbitrary action by the state is as injurious as arbitrary action by the parties themselves. Industry needs the ministry of religion.

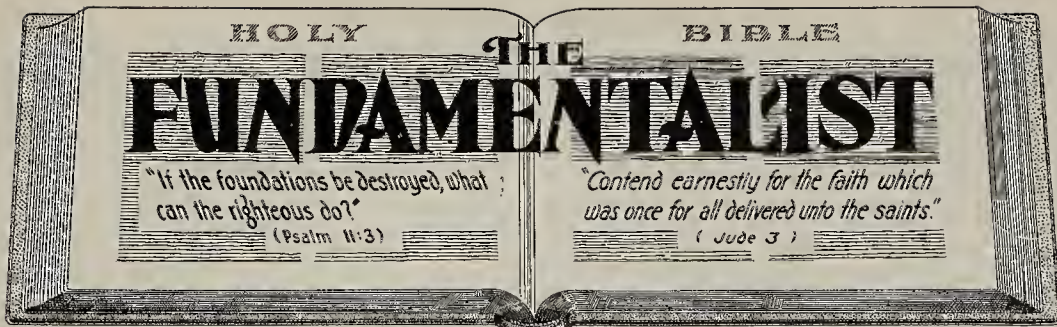
11. For the inviolability of agreements, both in letter and in spirit, since good faith is the foundation of social and industrial stability and progress.

11. Contracts have been broken too freely by employers and by workers. The coal strike in 1922 was occasioned by a sudden break in the agreement for which each side sought to put responsibility upon the other.

12. For the right of wage earners to organize and to deal, through their chosen representatives, with the management of the industries in which they work, because an adequate representation of all parties (labor, capital, management and the public) in industry is needed for production and to secure attention for the human factors involved.

12. A bitter controversy is in progress on one of our great railroads because of the refusal of the executives to recognize the unions in accord with the method prescribed by the Railroad Labor Board. Behind the "open-shop" war is a belligerent attitude on the part of employers who are unwilling to grant to labor the elemental right of collective bargaining through chosen representatives, and a belligerent attitude on the part of labor leaders who still depend on the principle of coercion—the "closed shop"—to build up the membership of their organizations. Both sides must yield in the interest of liberty, justice and public service. But the employer has the greater advantage. The leadership should be taken by him. A generous spirit brings a generous response.

So long as the Church is faithful to the teachings of Christ it must measure the industrial order in terms of the spirit and thought of Christ. The Church as the body of Christ must be the swiftest of all organizations to challenge whatever conditions cripple and dishonor life, whether those conditions be the grinding poverty at the bottom or the unnatural and corrupting profligacy of undue wealth at the top. If the management of industry in our day is so conducted that it ignores the value of human co-operation and confirms men in bitter antagonisms, the spirit of Christ in the Church must challenge these conditions, not chiefly because of the material waste and wreckage which they may entail, but because of their hurt to the divine possibilities of human souls. Men everywhere are coming to see that industrial questions and contentions are most perplexing, and that without religion they cannot be solved. In view of this fact it is the imperative duty of the Church to challenge industry to



Published by the Baptist Fundamentalist League of Greater New York and Vicinity.

Volume 2

New York, September, 1923

Number 8

A Frank Statement of Conditions in the Foreign Mission Society

A Letter from Miss Henshaw to the Executive Committee of the Baptist Fundamentalist League

TO THE EXECUTIVE COMMITTEE OF THE BAPTIST FUNDAMENTALIST LEAGUE: DEAR BROTHERS:

In view of recent developments in connection with the Foreign Mission Society, of which you are aware, and because of my knowledge of conditions which exist in the work of the Foreign Mission Society, and because I have been greatly troubled and distressed on account of statements that have gone out from the Society from time to time denying such existing conditions, which reports I feel have been inaccurate and misleading, I have felt led to hand you a statement in full giving my reasons for having left that Society after having been on the office staff at 276 Fifth Avenue for nearly three years. Also such a statement, it has seemed to me, is called for because of the misrepresentations in connection with the hearings of your committee before the Officers' Council and the Board.

About three years ago, when I was asking the Lord to open up just the place in Christian work where He would have me labor, He led me to the American Baptist Foreign Mission Society in New York City. I had been a missionary in China for a term of service under another Board, and as I was being detained in America for a while because of domestic circumstances, I felt that if I could be with a Missionary Society in the homeland, helping the missionaries from this end, as they faithfully witnessed to the saving power of our Lord Jesus Christ in the regions beyond, that would be the next best thing to being on the mission field myself.

In my connection with the Foreign Mission Society, I was related especially to that section of the foreign department for which Dr. James H. Franklin has administrative responsibility; and I wish to say, at the outset, that no one could have been more kind and thoughtful and considerate toward me during my term of service in the rooms than Dr. Franklin. It was a real pleasure to work for him and with him, as far as personal relationships went.

When I accepted the position with the Society, I did not know much about Liberalism or Modernism. And I had no idea that a Baptist Foreign Mission Society would endorse anything, but the old-fashioned religion, and would be anything but strictly orthodox, as I understand the meaning of that word. But I had not been with the Society very long when my eyes were opened to a situation that was a sad shock to me.

During the first few weeks I was in my new position several utterances in conversation caused me to feel anx-

ious. I believe that the truths contained therein were taught at Union. "No," he replied, very emphatically and without

hesitation, "they are not, and neither are they taught at Shanghai Baptist College." Later in conversation with this young man, I spoke of "God's Word," and he asked me what I meant by God's Word. "The Bible," I replied, "from cover to cover." "You do not think it is all inspired, do you?" he asked.

As time went on, and I realized more and more where many of the missionaries on the fields stood theologically, and that the officers of the Society and many of the members of the Board of Managers are thoroughly in sympathy with a policy of carrying on the work along "progressive" and broad "modern" lines, I was much troubled. As members of our constituency, having heard rumors of such conditions from time to time, have written to the rooms to inquire about it, and then denials of existing conditions went out, sometimes in printed form, more often in correspondence, I felt that such a state of things was not as it should be, and during the past year many times I have been so burdened that I have lain awake for

God's Word Regarding Present Conditions and a Charge to His Children

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy; ever learning and never able to come to the knowledge of the truth. Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures which are able to make thee wise unto salvation through faith which is in Jesus Christ. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect and thoroughly furnished unto all good works. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, preach the Word. For the time will come when they will not endure sound doctrine, but after their own lusts will they heap to themselves teachers having itching ears; and they shall turn their ears from the truth and they shall be turned into fables. (II. Timothy 3:1-4:4.)"

hours praying and thinking and wondering just what it was my duty to do. During the last few months I was with the Society I wrote many letters to our Fundamentalist leaders, telling them of my desire to be in Fundamentalist work, and stating very briefly my reasons for wanting to make a change; but those letters went into the waste basket and never found their way to the mail box. I felt that I must be loyal to the Society and keep my mouth shut, while at the same time I felt like shouting across the Continent and warning God's children who believe in and love the "old-fashioned Gospel" that Spurgeon, A. J. Gordon, Dwight L. Moody, William Carey, Adoniram Judson and his fellow missionaries believed and preached, that things were not as they believed them to be in the Foreign Mission Society. I got to the place where I almost could not pray. As I tried to take these problems to the Throne of Grace, my prayers were changed to constant thinking that I could not seem to get away from, with reference to things that I knew to be facts that were constantly being denied, and my desire to be loyal to the Society, and my desire, too, not to cause embarrassment to my friend, Dr. Franklin, personally.

Last November, after a discussion with Dr. Franklin (which was not the first discussion during those three years along those lines) regarding some extracts from the books of Professor Gerald Birney Smith and Dr. Shailer Mathews of Chicago University, some of which I felt were blasphemous, and after I had expressed the opinion that it was wrong to send people out to the mission field from such an institution, as it seemed to me that they could not have any Gospel message for the people to whom they were sent, he seemed so indifferent toward what I considered such a serious matter that I decided then it was time for me to make a change as the Lord and at the same time loyal to Modernism. So I began to pray that the Lord would open up just the place where He would have me. And as the days went by I had a great and ever-growing desire to be somewhere where I could work with all the strength and might and power that the Lord gave me against this cold, dead, powerless, insidious thing called "Modernism," which is sapping the very life-blood of the Church in the homeland, and which is a deadly menace to missionary work on the foreign fields.

The Lord led me to my present place of service with the Baptist Fundamentalist League of Greater New York and Vicinity in such a remarkable way that I had not the slightest doubt but that this was His place for me; and have had an increasing sense of peace of mind and heart, and joy and satisfaction in being a co-worker with those of "like precious faith", and who are of one heart and mind in contending for the truths which we hold as fundamental and vital.

It was my desire and purpose to have a long, frank talk with Dr. Franklin before I severed my connection with the organization, but he did not come to his office the last day I was there, April 28. I therefore sent him a letter telling him that I would like to have a frank talk about things that had been troubling me for some time as soon as possible, and asked for an appointment. The appointment was made for the following Wednesday, May 2, and I went down to his office late that afternoon and unburdened my heart to Dr. Franklin. I reminded him that when people had written direct to the rooms with reference to criticisms, asking for an explanation, they were always told that it was appreciated, and that the Board was always glad to give full information about such matters. And so I told him that I had felt that I should go to him, that I had a frank statement of how I felt about the real conditions in the work. But I was not met with an expression of appreciation of my frank statement which I was making to Dr. Franklin before saying a word about the matter to the Executive Committee of our Baptist Fundamentalist League. I was not told by Dr. Franklin that I had truly followed the injunction given in Matthew 18:15-17, which has been brought to our attention more than once recently, as the proper method of procedure, in printed statements sent out by the Foreign Mission Society, and which was also reiterated in a remarkable editorial with reference to this matter which appeared in the July 14 issue of "The Baptist."

Before I had gone very far in the conversation, Dr. Franklin said to me, "Miss Hershaw, I will tell you what we will say about you!" although I had not intimated that I intended to say anything to any one about those things. I think up to that point in the conversation I had not even asked permission to make a statement before a joint meeting of the Board of Managers of the Foreign Mission Society and our Executive Committee, which privilege was not granted.

Now then, for "The Baptist" to say that "it was manifestly the duty of Dr. Stratton if 'distressed' at the information of 'wrong conditions' to take up the matter privately, first of all with the individual concerned, and, if that failed, with the Board, which in this case might represent the church," is absurd, and would be amusing were it not such a serious matter. Dr. Stratton and our Committee followed exactly the same course that I had taken, first taking up the matter privately with the individuals concerned, then with the Officers' Council of the Foreign Mission Society, and as that "failed", then "with the Board."

In the course of the conversation, Dr. Franklin told me that I did not have "evidence" that missionaries of the Baptist Foreign Mission Society were disloyal. I brought to his attention what seemed to me to be clear evidence that the very things that have been criticised so often, and emphatically denied as many times, were a reality. I reminded him of a letter which I had come to the rooms from the president of one of our large colleges in China expressing the feeling that to have too many conservatives on the

Board of Managers, who might be put on especially to "smell out heterodoxy, would be exceedingly unfortunate." Dr. Franklin asked me where I had seen such a letter. I told him it was in the files, and I gave him approximately the date, and he jotted it down. In the same letter, the missionary expressed the judgment that if an attempt were made to "root out" the heterodox members of the faculty, "most of the members of the faculty would get out." I also reminded Dr. Franklin that one of our leading missionaries in the South China Mission had written to him saying that he was considerably worried about the men returning to the South theologically, and he was not alone "in feeling the gravity of the situation." These missionaries had decided to send some of their students to another college for that reason. Still Dr. Franklin told me that I had not produced my evidence. I reminded him again of similar expressions in other letters, and told him that the evidence was in black and white in the files, he could see it for himself. These letters had been written to him personally, as Foreign Secretary of the Society.

I told Dr. Franklin of doctrinal statements sent in by missionaries who are now on the field, which had come under my observation, and expressed the opinion that if some of our Fundamentalist leaders could see just two of those statements it would be enough to convince them that there were missionaries on the field who should not be there. The author of one of those papers referred to, with another missionary, was transferred from one of our large colleges in China to another field of service because his theology drew so much criticism to the college. There was objection raised by the author of the other doctrinal statement being sent to the field by some of our Baptist people before he was sent out by our Board.

I informed Dr. Franklin of the conversation I had had, when I first went to the Foreign Mission Society, with the young missionary from China with reference to the doctrinal statement prepared for acceptance by the members of the faculty of Shanghai Baptist College. At the time I had had this conversation with the young man, now almost three years ago, I had spoken to Dr. Franklin about it. Dr. Franklin asked me if I knew about the statement Dr. White had made to the Trustees with reference to the teachers of the College believing and teaching the truths specified in that doctrinal statement. (Dr. White, the President, voluntarily appeared before the Trustees and made such a statement about two years ago.) I replied that I did, but that I could not understand how he could make such a statement, because I felt that it was not true—that all the teachers of Shanghai Baptist College did not believe and teach "the inspiration of the Old and New Testaments, the deity of Christ, His atoning death for sinners, His resurrection, second coming, and the salvation of men through faith in Him as Saviour and Lord, as those teachers generally believe, as taught and interpreted." When evolution is taught in the school, when the Old and New Testaments are believed to be inspired only in parts, when some of the faculty accept the moral influence theory instead of the substitutionary theory of the atonement, when teachers hold that the only second coming of our Lord is His coming in spirit day by day, when a book has been used in the College called "Selections from an Outline of Christian Theology," based on William Henry Clarke's "An Outline of Christian Theology," prepared by William H. Millard and the present President of the College, Dr. F. J. White, stating in regard to the resurrection that "the

day of man's death is the day of his resurrection", and other teaching just as erroneous, I say that the above statement made by Dr. White with reference to Shanghai Baptist College is incorrect and that this inaccurate statement should not have been printed in leaflet form, as has been done, and distributed among Baptist people. Dr. White will say that Dr. Clarke's book is no longer used in the College, but the only reason it has not been used for some time is because English is being taught there now and the book was in Chinese. The same book is now on the curriculum of the West China Mission for the use of Chinese evangelists, and it is used in other missions in China. Books by such men as Dr. Shaller Mathews, Dr. Harry Emerson Fosdick, and Dr. Rauschenbusch have been translated by our Baptist missionaries and Chinese helpers for use on the mission field.

I recall a statement that came under my observation while I was with the Foreign Mission Society that the faculty of Shanghai Baptist College do not now hold to the same interpretations that were held fifty years ago, and this fact would probably give an interesting turn to the statement made by Dr. White to the Trustees of the College.

I reminded Dr. Franklin of a missionary in West China who had written to him of his intention of resigning from the mission work because he felt that he must be free to express his convictions as to theological reconstruction and social reform, which would be sure to give offense to supporters in America, and he felt that "as long as a man draws his salary from an orthodox mission society he will morally be bound to conform to teaching to the general point of view represented by the Society." I had not been with the Society very long at that time, and I was shocked to observe that when this statement came from this missionary expressing his conviction thus frankly, and in a way which I thought was very commendable, it was treated with indifference and there was a feeling on the part of representatives of the Board that this man should remain in the work, "to bring the right of every Baptist to interpret truths for himself."

I called Dr. Franklin's attention to the fact that although reports of increased numbers of conversions had gone out, much of the evangelistic work was in a deplorable condition. A wave of revival has swept through Africa, where our missionaries are all true to the faith, and hundreds in our Baptist mission and those of other denominations have been led into the Christian life and have been baptized. There was also a great ingathering of souls in Kengtung in 1921. Brother Young, who has charge of the work there, is also foursquare for the true Gospel of our Lord and Saviour Jesus Christ. I pointed out to Dr. Franklin that several missionaries in different sections had expressed great anxiety regarding the condition of the evangelistic work, and they had stated in fact and figures, showing that their anxiety in the matter was fully warranted. I reminded him of a statement that had come from a missionary in one section of China of conditions that were "getting on his heart." He said that the ordinance of the Lord's Supper had not been observed in any of the churches for over a year and a half; very few of the churches have a mid-week meeting for prayer and testimony; the preachers do no pastoral work, all their time being taken up in primary school work; nothing is done in the following up of parents of students for the reason given above, etc., etc. I brought to Dr. Franklin's attention the report of a missionary in another locality who

said that he had been spending money and time on schools and have nothing to show for it after all these years—but schools. It was the longing of this man's heart to see more conversions among the Peking and John Paul and Barnabas brought into the ministry. A young man is now being trained in the Divinity School of the University of Chicago for evangelistic work in this section of China! From another section of that great country it was reported that "the supply of evangelists is so small that we cannot use the funds we have on hand for their training or support when in service."

In an article by Rev. P. H. Anderson, a missionary of the Southern Baptist Board, which appeared in an issue of the "Western Recorder" in 1922, he stated that there were sixty missionaries in our Northern Baptist East China Mission, only six of whom were set apart for evangelistic work. At the time this article was written four of those missionaries were at home on furlough, and the remaining two on the field desired to go into institutional work.

Many more utterances from Modernist missionaries of the American Baptist Foreign Mission Society have come under my observation than I mentioned in my conversation with Dr. Franklin. I was surprised and shocked that the President of one of our large Baptist colleges in the Orient should, as he expressed it, consider it rather "stultifying" to require that "those who participated in the management of the College or who held professorships in the school shall be members of Baptist churches or believe in the fundamental doctrines of our Christian faith," and that he should say, in suggesting that two Chinese be put on the Board of Managers, that "it must not be specified that they be Christians."

I recall the suggestion from a Modernist missionary of having a "united expression" of all the Boards working along "progressive (that is, radical) lines that might go far to offset the influence of the Bible Union in China." Perhaps in India before it gets the start, now has in China. He felt that such an expression from our "progressive leaders" might go far to hold those who are "progressive in their sympathies, but not sure of their ground." Another one of these Modernist missionaries suggested a plan in order to help the "progressive forces" of the Southern Baptist Mission in China, and whereby it was thought that there would be a more favorable prospect of the Southern Baptist Mission in China coming to a "consistently progressive policy."

In the editorial in "The Baptist", to which reference has already been made, it is said that the missionaries "lay bare their hearts to the secretaries of the Foreign Mission Society." Yes, some of them do in a most remarkable way, as the following will show: A missionary of the American Baptist Foreign Mission Society working in connection with a large college in the Orient, when word of his progress is said to have been made and many of the students have been won to Jesus Christ, stated that the "boys (of that institution) are so radical in their theology that many of the brethren at home would go into hysterics." He went on to explain that they never think of studying their Bibles "except by the historical and critical methods." Consequently, they are not burdened with a lot of obsolete theology and doctrines of a savage Old Testament "Ibels God." He expressed the opinion that that kind of religion, which had been brought down to the "fundamental realities of the Fatherhood of God and the way of life of Jesus Christ" was "form and theology at its lowest terms and religion at its high-

est." This letter was addressed to Dr. Franklin personally, as Foreign Secretary.

I was present at a committee meeting a few months ago at the Foreign Mission Society's headquarters, when a story was told of a conservative brother from America, who was visiting the Baptist work in one of the countries of Europe. It was said that this man put his arm around the shoulder of one of the Baptist leaders in that country and said, "You are one of us; you are of like precious faith." One of the members of the Committee exclaimed when he heard this, "Like precious faith, indeed! If he knew the real conditions he would fall dead!"

After observations of this kind for nearly three years, and with an increasingly heavy burden upon my conscience, silent in the face of all and trying to be loyal to the Society, while at the same time feeling like a coward and traitor to my Lord and an enemy of the Fundamentalist movement, of which I was a member, as I was working for the very things which they were so nobly fighting against—I say, after so long an experience of this kind I made up my mind that, come what may, I would be true to my convictions. Both our Executive Committee and I have tried to meet the scriptural injunction in Matthew 18, which has been brought to our attention several times, and failing in this to bring about the desired results, we must take the denomination into our confidence and let them know "the real conditions." And I am firmly of the opinion that the majority of our Baptist people will neither "go into hysterics" or "fall dead." I believe that the very knowledge of these conditions will arouse them to a sense of their responsibility in this matter, and will spur them on to greater effort to rid our denomination of all unbiblical and unbaptistic teaching and methods, both in the homeland and on the foreign field.

In speaking of these things, I have refrained from mentioning names and have tried not to give a hint of where the missionaries are even located. I have not wished to betray any of these "intimate personal confidences", and neither do I desire to make it embarrassing for these missionaries who have been sent to the fields by our Board. But if it is insisted that these are "vague, unfounded rumors", coming from "responsible sources", as has been stated of Brother and Sister Laraway and their statements with reference to modernistic conditions on the foreign field, then it may be necessary to go into fuller details, giving names, location, and other specific information.

"The Baptist", in its editorial of July 14, speaks of charges having been made from "sources which honorable men would not ordinarily regard as either reliable or reputable." It is not my purpose here to endeavor to prove that the sources are entirely reliable and reputable. I am not afraid of such malice words of "The Baptist" influencing the minds of honest and fair-minded Baptists. I am sure the Lord, who has led me through my Christian experience in such wonderful ways, will meet me in every hard and difficult place, will look after that part of it. Step by step, in this the most difficult and trying experience of my life perhaps, I have looked to Him for guidance and have tried to follow His leading. I wonder what you and other Baptists would have done under similar circumstances? At the Atlantic City Convention I heard a speaker introduced as "a missionary second to none in China", when I knew that he was a Modernist, probably "second to none" in that field. Mrs. Laraway spoke of this missionary as one who never prayed in the name of Christ.

All her charges were said to have been "proven to be unfounded." I have heard that man pray three or four times, and he never prays in the name of Christ; and other missionaries from China have told me that it is well known in the locality where he is stationed that he is a Modernist. I listened to the report of the President of the Northern Baptist Convention at Atlantic City in May, and heard his statement that when criticisms had come in to the Foreign Mission Society they had been investigated and most of them had been "proven to be unfounded." I wish that I could think of just one that has been proven to be unfounded, but I cannot. With an increasingly heavy burden upon my heart, it was impossible longer to listen to these things and keep still. I would not under such conditions, have packed up and gone off to Alaska or Kamchatka, and perhaps united with a church of another denomination and just tried to keep silent and forget all about it? In taking such a course you might have been able to keep silent and forget all about it in time, but I fear that it would surely come up against you in the Day of Judgment. Money, given as a sacred trust to God's children, is being used to advance the mission of the foreign field, and in a vain effort to "create a Christian civilization" through education, social service and humanitarian endeavors. The Northern Baptist "Survey" frankly states that the foreign mission task is to establish a Christian civilization. It admits that probably "the purpose of Adoniram Judson and his fellow missionaries of the first fifty years was to fulfil literally the terms of the Great Commission and preach the Gospel to every creature. . . . But," the Survey adds, "we now see more clearly that the mission of the Christian Church is not merely to pluck a few brands from the burning, but to create a Christian civilization." The Great Commission given by our Lord, "Go ye into all the world and preach the Gospel to every creature," seems practically to have been forgotten in some sections of the mission fields.

My observations have led me to understand conditions in Japan, and I know something of the situation there which has distressed some of the missionaries. Is it not time for our missionaries in that land, who are true to the faith, and who are undoubtedly wronged and troubled because of being unconditioned there, to come out in the open and enter their protest? It has been stated by a Modernist missionary in East China that "most of the missionaries are progressive in their views, and it is also a fact that many of the Southern Baptists are just as progressive." But is it not time for the few in East China, who are still true to the holy faith of their fathers, to rebel against the present program? And poor India, honeycombed with rationalism and radicalism! A pamphlet which I have now before me, entitled "The Ravages of Higher Criticisms in India," states that not more than half of the missionaries of Burma, India and Ceylon "believe in the Bible as the inerrant and infallible word of God." Mr. Watkin Roberts, who wrote the pamphlet, is Honorary Treasurer of the Bible League of India, Burma and Ceylon. As he has been for several years actively associated with organizations which serve the missionary communities in those countries, and has been in constant communication with many hundreds of missionaries, he is in a better position than most people to furnish authentic information to the supporters of the great work of Foreign Missions. Mr. Roberts states: "I am not an alarmist; but I would venture to warn all Christian people who support our great Mis-

sionary Societies in the homelands, that the distinctive doctrines of our Christian Faith are now in process of dissolution in India; and as those who are entrusted with the propagation of this Faith in all its purity, it is incumbent upon every evangelical to endeavor that only such men and women as have *this* Faith should be sent out to the "foreign field." Missionaries, who have these things on their hearts, have taken a noble stand for the truth in organizing the Bible League there. But is it not time that our Baptist missionaries in that great mission field, who love the precious truths for which we are earnestly contending, rise up in a body against the unbiblical and unbaptistic teaching and methods of radical missionaries in that great country, where the message of the Cross is so much needed?

I spent over eight years in China. Most of that time I lived in interior cities, far away from missionaries of other boards; and I want to say that there is no joy on earth greater than going out into the villages of a dark heathen country, where the name of Jesus has never been heard, and telling the crowds that gather to listen the sweet old story of Jesus and His love. It is a wish to hear testimony that there is still in the "modern" days, wonderful power in the Gospel message of redemption through the precious blood of Christ to win lost men and women and to save to the uttermost all who come unto God by Him. In my judgment, institutional churches with much that goes with them are a hindrance rather than a help in mission work in China. Letters from missionaries now on the field tell of unprecedented opportunities in evangelistic work, doors everywhere wide open. One who has been in China for many years wrote me recently that she had never witnessed such crowds who gather to hear the Gospel messages. No moving picture shows, such as are held in up-to-date institutional churches in China, are necessary. There is attraction enough in the message of salvation through faith in Jesus Christ, if presented through consecrated lips and lives in the power of the Holy Spirit. With only an old mud shack, or an open space outdoors under a wide canopy of heaven, a consecrated, Spirit-filled missionary of the cross, a whole Bible, and the people come and listen—oh, how they listen—flocking around the missionary like hungry sheep. The Chinese college graduate, with a "modern flavor," is not needed either in such work. That is the kind a Baptist missionary in China specified they should have for their institutional church. A man like Peter of old, if he is filled with the Holy Spirit, will do more than 1,000 college graduates with a variety of "modern flavors" to bring poor lost souls out of heathen darkness into the marvelous light of God. Many Chinese and Japanese students have been brought over at great expense from their native lands and sent to the University of Chicago. More perhaps are sent to that institution than to any other, with the exception possibly of Newton Theological Seminary; and every year several of these young men are sent to the Divinity School of the University of Chicago for preparation for mission work in their native lands. There has been a young man studying there during the past year from the section of China where the "modern flavor" is desired. The following is a sample of what they get at that Divinity School here:

"For in the New Testament there are concepts which the modern world under the domination of science finds it impossible to understand, much less to believe.

But for men who think of God as dynamically immat-

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Pale Affirmations vs. Vivid Testimony: A Matter of Emphasis

One of the more positively evangelical Mission Boards has been conducting an examination into the loyalty to sound doctrine of the professors in the Union Colleges and Theological Schools in China, towards which it is contributing men and money.

One by one these moulders of the faith and thought of the Chinese Christian leaders of tomorrow, when confronted with the categorical questions, "Do you believe in the Deity of Christ, His miraculous birth, His atonement upon the cross for our sins, and His genuine bodily resurrection?" and "Do you believe the Bible to be the inspired word of God?" have answered affirmatively. Not one has expressed want of belief in these facts of our Christian faith.

And this would seem to close the investigation. Great relief is experienced by the official anxious questioners, for now they can report to their home constituency that all is well; the rumors that their representatives on the mission field were not holding up in the faith and youth under their charge were unfounded; their gifts of money are being expended in the upbuilding of the very faith for which they themselves would lay down their lives; all is well.

Here arises perplexity to those of us on the field who know some of these respondents. We frequently have heard them converse, preach and make addresses; we sometimes read their published utterances; and from none of these expressions of their inner life would we infer that they held, save perhaps in some academic sense, the above-mentioned Bible facts to be central to the faith. Yet we cannot and do not question their veracity. Here, we say, is a problem. Here we have a new psychological phenomenon. A college or theological professor may in a four years' course of instruction fail to build up by one spiritual inch the faith of his students in the fact, Jesus Christ or the atoning Saviour, as truly God the Son, as really born of a maiden and of the eternal God, as truly risen from the dead, and as founding His church on His death and resurrection; yet he may hold all these truths in such a sense as when categorically questioned regarding them, he can, without conscious prevarication, affirm allegiance to them.

The situation seems to be like this, a new resident in one of our Western cities takes his place in the community, the church, in business circles, and makes a good impression everywhere. He is affable, intelligent, circumspect and prosperous. He soon has a widening circle of acquaintances and not a few admirers. One of them ventures to ask him whether he has a wife for he appears at church, on the street and at public functions without one. He replies with spirit that he has, stating that he has her picture on his dressing table and finally, to put the quietus on all conjecture, he produces his marriage certificate. After this there is nothing more to be said, but the wise men of his acquaintance infer that he is separated from his wife; they find it pleasant to live apart. He is perfectly courteous in replying to questioners in the affirmative—"I have," but the irrepressible query in the minds of all who know him, especially those who have wives and are enjoying them, is, "What's wrong between him and his wife?" and echo answers faintly, fading into silence, "between-him-and-his-wife?"

In a word, a man in these days may claim to hold Jesus Christ to be God, Mary-mothered and God-fathered, and shedding His blood for the redemption

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The Real Trouble With Our Modern Foreign Mission Movement

By Rev. John Roach Straton, D.D.

We will never be able to understand the present situation in our American Baptist Foreign Mission Society and our work on the foreign field until we see the present issues and problems in the light of a deeper perspective. A great revolutionary change has come in the thinking of many religious leaders of today. Because they have accepted a naturalistic view of the universe and of life, and have rejected, therefore, the supernatural conception of Christianity, they are tending more and more to reduce religion to a basis of bald rationalism, with a practical programme of social service as a substitute for personal salvation.

And they are doing this because they have accepted a changed philosophy of life. The German materialist and unbeliever, Haeckel, adopted Darwin's hypotheses as fact, and then carried those ideas out to their logical conclusion. He ruled the thought of a living God entirely out. He reduced God to the "cosmic ether." Haeckel said that this idea of a personal God, or Creator, "is rendered quite untenable by the advancement of monistic science. It is already antiquated, and is destined before the present century is ended to drop out of the currency throughout the entire domain of purely scientific philosophy." (See "Christianity and Anti-Christianity," by Andrews, Page 188.)

Now this idea of an impersonal God—a mere "principle" or "force" locked up in the cosmos—has been adopted even by some of our Baptist preachers and teachers. The late Professor George Burman Foster, for example, in his book on "The Finality of the Christian Religion," said (on page 187) that a God "outside the cosmos is dead." Following Haeckel's example, he then proceeded to reduce God to what he called the "omnipresent principle of the order of nature—the world of space—and the supreme law of the good in history." Professor Shailer Mathews, Dean of the Divinity School of the University of Chicago, in his book on "The Church and the Changing Order" (page 16) expresses the same general viewpoint. He says:

"For in the New Testament there are concepts which the modern world under the domination of science finds it impossible to understand, much less to believe. . . . But for men, who think of God as *dynamically immanent in an infinite universe*, who think of man's relation to him as determined not by statutory but by cosmic law, who regard sin and righteousness alike as the working out of the fundamental forces of life itself, the conception of God as King and of man as a condemned or acquitted subject is but a figure of speech."

It is apparent from this teaching that Professor Mathews has lost the vision of a living God who has established statutory laws for the guidance of his creatures. According to this new viewpoint, God is locked up in nature. He is "dynamically immanent in an infinite universe." Professor Mathews' conception of God and sin and righteousness, as expressed above, are of course utterly unbaptistic and unbiblical. Dr. W. H. P. Faunce, President of Bryn Mawr University, stated the same general idea when he answered the question of some Chinese students in America who had asked him to state his idea of God. Dr. Faunce replied: "His [God's] infinite spirit pervades all time and space, sleeps in matter,

wakes in mind, and reveals itself supremely in Jesus of Nazareth." (From booklet issued by Unitarian Layman's League of Boston.)

The Practical Result

Now, the result of all this rationalistic and sceptical teaching is that, more and more, we are having social service substituted for salvation. Having lost the vision of the true God, and no longer believing in the revelation which he has given, these vain and intellectually proud men have gone about to make a new religion out of Christianity. Having ruled out the supernatural in their thinking and teaching, they have nothing left except the natural, and so they substitute for the religion of revelation a religion of mere humanitarianism. They are no longer walking by faith, but by sight, and so they substitute good works for the grace of God. This is the real secret of the over-emphasis today upon mere reform and movements for social and economic betterment by these leaders. Some of them have logically followed out their theories and have made a deliberate effort to substitute a religion of social service for the Bible religion of personal salvation.

The late Professor Walter Rauschenbush, for example, who was loved personally by us all, but whose teachings, especially toward the close of his life, when he became more logical in his thinking, many believe to be directly subversive of God's program for human salvation, led in placing emphasis on the social service idea as a substitute for personal salvation. In his last book, "A Theology for the Social Gospel," he made a consistent but pathetic effort to substitute a working theology founded on the idea of social service for the Bible theology founded upon individual salvation.

Such teaching as this has profoundly influenced some of the prominent laymen within our ranks, and seemingly has swung them away from the idea of the true biblical emphasis on personal salvation and to the ideal of over-emphasis on social service and human betterment in this world.

Mr. John D. Rockefeller, Jr., for example, in his much discussed address before the Baptist Social Union of New York some years ago, practically repudiated the great principles for which we have stood as a brotherhood, and drew for us a picture of the Church of Christ which was radically different from that presented in the New Testament, and that for which our Baptist people have struggled and suffered and sacrificed down the ages.

The Changed Viewpoint in Missions

This viewpoint, as it applies to missions, seemingly has swept many of our leaders and teachers completely off their feet. Professor George Albert Coo, of the Union Theological Seminary, where many Baptist students go for training, states the present issue very concisely when he says:

"The modern foreign missionary movement started out as an effort to rescue individuals from sin by preaching. It is now transforming itself into cooperation with the socially constructive forces of the peoples, to the end that the level of the whole civilization may be raised. *Educative processes* that form the social standards are becoming based in missionary strategy."

This sort of doctrine, of course, carries with it not the supplanting of heathen religions by real Christianity,

but merely a compromised, hybrid, humanitarian religion, resulting from a cross between Christian philosophy and the ethnic faiths. For example, our own Professor Gerald Birney Smith, of the University of Chicago, says in the "Biblical World" (November, 1919):

"Gradually we have come to see that it is religiously desirable that the Christianizing of non-Christian peoples shall mean the *strengthening and purification of the best religious and moral traits of their native faith, rather than its complete eradication.*"

Professor Smith says again, in "Social Idealism and the Changing Theology" (page 120):

"Today the missionary enterprise is being shifted from a program of rescuing a few souls from eternal disaster to the ideal of a long campaign of *education and social reconstruction* in the non-Christian nations. Increased emphasis is being laid on the claims of the social and political future of the non-Christian peoples on this earth."

Professor Smith says further: "Essentially determined programs are being substituted for dramatic increases in the work of the churches." In other words, man's wisdom and programs are being substituted for the authoritative commands of God's Word. Professor Smith, in the "Biblical World" (November, 1919), says further:

"The missionary enterprise is rapidly being conceived as a democratic social program rather than as the rescue of a few individuals from the divine wrath. To reconstruct the social life of a people in all its phases is the end of the Gospel. Education is coming to be a primary means of accomplishing the missionary task."

Further, Professor Shailer Mathews, writing in the "Biblical World" of March, 1915, said:

"We used to regard the foreign missionary as trying to save brands from the burning. Now we can see he is also putting out the conflagration."

That the great emphasis is to be placed, according to this viewpoint, on "putting out the conflagration"—on mere education and the betterment of economic and social conditions—is made very plain by Professor Mathews, who, in the "Constructive Quarterly" (March, 1913), says:

"The new social interest of Protestant Christianity . . . wants to save men into heaven by embodying the principles of the kingdom of heaven in the state. It is less concerned in rescuing people than in educating them to keep them out of danger."

It could go on indefinitely quoting such statements as these from men who are in the forefront of leadership among us today.

The Radical Movement Officially Adopted by Baptist Leaders

But the significant thing in this connection is that this radical and revolutionary viewpoint has been officially adopted by those who are now in dominating control of our denomination. The Northern Baptist Convention "Survey," which was printed as the great foundation utterance in our New World Movement, frankly adopts this new and radical viewpoint. Read, for example, the following quotations from the "Survey":

"The first and most important question is as to what is our real aim and purpose in this foreign mission task? Upon our answer to this question must

depend all our plans for the future. It is important that we understand this question in its full significance. Without doubt, the purpose of Adoniram Judson and his fellow missionaries of the first fifty years was to fulfill literally the terms of the great commission and preach the Gospel to every creature. Their one thought was to get the message of Christ to as many individuals as possible before they were swept into outer darkness and a Christless eternity. They were constantly burdened by a compassion for the multitude about them who were without a shepherd. The determination to inform as many of these people as possible of the Christ, guided the plans for our Baptist missionary work for a large part of its history."

While the Survey concedes that Judson did well, as far as Judson knew in his day, it nevertheless intimates that Judson and his co-laborers were sadly benighted men. The Survey says:

"The Christian Church has completely revolutionized its thought of its mission in the past twenty-five years. We now see most clearly that the mission of the Christian Church is *not merely to pluck a few brands from the burning, but to create a Christian civilization.* That puts the task of Christian missions on an entirely different plane."

The Survey further says:

"When the Student Volunteer Movement was organized thirty years ago its aim was to present the Gospel, at least once, to every creature in the world within a generation. That was a worthy ideal, but it has been completely dwarfed by the newer conception of our mission. But how infinitesimal that task now seems compared with what we understand today to be our mission. *Our business is to establish a Christian civilization* that is Christian in spirit and in passion, the world around. This never was such as in Boston. *This newer conception is so much greater than the older that to many of us the task will seem entirely new.* We know now that we cannot retain our own Christian civilization except as the civilization of Russia, Austria, China and Japan are Christian. We are now bound to Christianize Asia for the sake of America, if not for the sake of Christ. . . .

Are we ready as a denomination to accept this larger conception of the mission of the church? . . . *The members of the committee frankly declare that it is this larger purpose which has governed their minds in determining the outlines of this report.*"

Here, then, the cat is let completely out of the bag. The line of thought here from Darwin and Haeckel, right on through Mathews, Rauschenbush, Smith, et al., to the frank statement of our official committee that this social service conception has governed their minds in determining the outlines of their report is absolutely unbroken.

Results on the Foreign Field

Now, the result of this teaching and this official leadership is already an almost complete change of emphasis on the foreign field itself. The modernist and rationalistic conditions in our Baptist Foreign Mission Society and on the foreign field, therefore, really should not occasion us any surprise. *They are the inevitable and logical fruit from the tree which we have allowed our skeptical professors and*

leaders to plant and cultivate during the past few decades. More and more in this twentieth century we have endeavored to win the world by a different process from that inaugurated by Jesus and followed by Paul. The work of general evangelism, which should be regarded in the light of Christ's "Great Commission" as the main task of the missionaries of this generation, has really been side-tracked in the interests of this social service, humanitarian betterment program. The statement from our survey itself shows that our leaders have definitely and deliberately set aside the Great Commission. Jesus did not, in the Commission, command his followers to go out and establish and support what the survey calls "Christian civilization." Nor did He declare that the mission of his church, as the Survey asserts, was to "create a Christian civilization." His commission was that we should "make disciples" as the first and supreme thing, but we have almost completely reversed that program today.

Direct Testimony from the Foreign Field

Let me quote now from Brother P. H. Anderson, one of the missionaries of the Southern Board in China. Brother Anderson is in a position to know the real situation on the foreign field, and in a thoughtful article in "The Western Recorder" last year, as a result of his direct knowledge of conditions, and his first-hand observation on the foreign field, he said this:

"During the past decade there has been a rapid drift away from general evangelism on the part of all Christian missions in China. This tendency took definite shape with the Mott conferences that were held in 1913. While emphasizing the importance of evangelism, these conferences set machinery in motion which has practically killed the cause of general evangelism, so far as the missionaries are concerned. First, the turning of general missionary evangelists into institutional work. Missionaries became convinced that the burdens of general evangelism were not for them to bear. A Northern Baptist missionary at Ningpo, China, told me several months ago that in their mission of sixty members only six were set apart for general evangelism that four of the six were on furlough, and that the remaining two wished to get into institutional work. Ten years ago out of forty members of our own Southern Baptist South China Mission a little less than half were in the business of general evangelism. Now this same mission, with more than seventy members, has not more than a dozen general evangelists. If there is a mission in China that has not had a similar drift I do not know of it."

Brother Anderson further points out that this decline in soul winning, evangelizing zeal, and this increase in education and social service enthusiasm has been greatly increased through the nature of the appeals for institutional workers that have been made by foreign mission leaders and teachers in modern times. He says in this connection:

"For nearly ten years this has been practically the only appeal that has been heard by volunteers in America. I feel safe in saying that the great majority of our people do not know that there is still a place for the missionary evangelist. And this in the face of the stern fact that of the 400,000,000 people in China about 399,500,000 are still without the Gospel."

The Real Issue Today
In the light of the foregoing, in closing, I wish to submit the proposition that the real difficulty in our Baptist ranks in the Northland is the radical and revolutionary teaching of to-day, which has not only subverted the faith

of many in the homeland and led to large numbers of young men leaving the ranks of the ministry, but is now reaching with its destructive tentacles throughout the foreign lands to strangle a vital faith in the integrity and authority of Gods Holy Word, in the full deity of our Lord and Saviour, and in the wise and loving plan of our Heavenly Father for the salvation of a lost race.

This new teaching and this worldly policy have brought us only confusion, distress and disaster. We cannot in good conscience follow the leadership of those who would substitute "social service" for salvation, "reform" for regeneration, a new house for a new heart, education for redemption, a priest for a prophet, man's "conscience" for divine authority, a human Jesus for a heavenly Saviour, and "force animating the cosmos" for the living God.

In great perplexity and distress of heart many earnest souls are asking: "If the foundations be removed, what can the righteous do?" (Psalm 11:3). The primary need is not economic reform, education and social betterment. This is not God's plan, and we cannot and will not support it. Both Scripture and history proclaim the futility of these things for real human redemption, though they will ever continue valuable by-products of redemption. You can no more build a good society out of bad men than you could build a good house out of rotten boards. Modern Germany has demonstrated that a nation may be most advanced in all lines of social service activities—art, science, culture, sanitation and material prosperity—and yet be utterly rotten at heart. "Out of the heart (not the head) are the issues of life."

Sources of Missionary Zeal

Nor can these man-made programs and this new teaching generate any real missionary zeal or consecration. It was the old truths of God's Word that led a Christian to exclaim, "How can a man be a Christian and not act?" and that sent him to India, to the face of scorn and ridicule at home and superstition and persecution abroad. It was conviction of the authority of God's Word that changed Adoniram Judson and Luther Rice into Baptists, even while they were on shipboard en route to the Orient as Congregational missionaries, and that conviction steadied them for heroic service while they were laying the foundation of our modern missionary success. It was belief in God's Word that sent Livingstone to Africa, Hudson Taylor to the heart of China, and Roger Williams into the snows of Rhode Island. And it was a heaven-born compassion for the lost, acceptance of the teaching of Scripture, and the belief that there is a hell to escape and a heaven to be attained, that caused David Brainerd to weep over the poor Indians among whom he labored, and to say in his diary that he cared nothing for privations and hardships, if only he might see their souls being saved.

There is power in these things, but there is no power in this modern, jaunty, intellectually proud, human "efficiency" thing that has reared up its silly head in opposition to God's ways for men.

Those of us who share the sentiments which I have tried in this imperfect way to express are not the "disturbers of Israel," as some have charged, but the men who have departed from our historic faith are the one who are guilty in this regard. They are like ambitious Absalom standing at the gate and seeking to steal the hearts of unsuspecting Israel. And the time has come when, as a great historic denomination, we must decide between the true God and this modern Babel.

The Faith of a Modernist

(From "Grace and Truth," September 1923)

Another honest modernist has been discovered! But alas, his honesty has cost him dearly, for as soon as his co-laborers in Modernism caught a glimpse of his apparently unimpeachable integrity, he lost his job. Crookedness is at a premium with the modernist fraternity. Honesty is taboo.

The modernist in question whose honesty and loyalty to modernism lost him a good job, is the Rev. Lon R. Call. He was Director of Religious Education and Assistant Pastor of the Second Baptist Church of St. Louis. The Pastor of this church is none other than Dr. W. O. Bitting, the Recording Secretary of the Northern Baptist Convention. Dr. Bitting is one of the most vitally potent influences in the Northern Convention, and has been for years one of the most subtle and adroit of the modernists. It would appear that it takes modernism to secure for a man denominational prestige. Shall-er Mathews, Gerald Birney Smith, Cornelius Woelfkin, and Walter Rauschenbusch and such like are the indicators of the accuracy of this observation. The Rev. Lon R. Call is just a young fellow who was elected to be a satellite to the now lack-lustre modernist stars. But Lon lacks finesse. He is crude. So Lon was asked to move.

It all came about in this wise—Dr. Bitting was away from his church. The Rev. Lon R. Call, being Assistant Pastor, was to fill the pulpit for Dr. Bitting. The Rev. Call is full of youthful fervor. He sees an opportunity to say a few pointed things on modernism. He full well knows where Dr. Bitting's chief stands. He knows that Bitting and he are in perfect agreement. He decides to preach on the subject: "The Faith of a Modernist." It must be said to his credit that he gave as fair and open and square a delineation of Bitting's position and the position of the rest of the modernists as one could find. He frankly admits the existence of unsettled points in the ideas of a modernist and touches only on those points where agreement is quite complete. But when Bitting returns, instead of commending his young co-laborer for a bold and fearlessly done piece of work, he is irate, and the unfortunate Call is given the perfumed mitten. What a glittering stroke of policy, what an impressive play to the galleries! Now the Rev. Call stands before the public as a heretic and a fre lance, while Dr. Bitting quietly steps into the limelight as the courageous and loyal defender of the faith, ready to smother his trusty blade and strike down evil doctrine whenever and wherever it dares to lift its ugly head. (Avaunt, Call! Breathe Bitting!) As a matter of fact the two men agree. They are of fact the two men agree. They are both modernists, which is equivalent to saying they are both infidels. That being the case, what was the reason for the stage-play by Bitting?

Following are some extracts from the sermon by Rev. Call which proved to be a bomb in the camp. We quote the St. Louis Globe-Democrat:

THE FAITH OF A MODERNIST ON EVOLUTION

"The modernist believes in the fact of evolution. The method may be questioned but the fact remains that man and the universe have evolved from the simplest conditions. The God of the modernist is not the Carpenter-God of an ancient theology who builds a universe like a man builds a house. He builds through progressive change and adaptation. Evolution is his method. He works in accord with the proven facts of science, and is

(Continued on page 6)

The Fundamentalist

Published monthly by the Baptist Fundamentalist League of Greater New York and Vicinity for Ministers and Laymen.
123 West 57th Street, New York

SUBSCRIPTION RATES

Single Subscription\$1.00
Single Copies10
10 or more copies mailed to one address 5 cents apiece.

Contributions toward the work gratefully accepted.

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Rev. H. Grattan Dockrell

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A Word About the Editor

The readers of THE FUNDAMENTALIST will undoubtedly be interested in learning that the editor, Dr. John Roach Straton, is enjoying a two months' tour of Europe with Mrs. Straton. They sailed August 11 on the "Majestic" and have visited many points in England and Scotland and Belgium. A radio message has been received telling of the thrilling experience of sailing by airship from London to Brussels. While in Scotland they stopped one night at an old castle, which has been the home of the Straton family for over 400 years. On September 10 they were in Amsterdam and their itinerary from there includes Cologne, the Rhine, Switzerland, Italy, Spain and Paris. They will sail from Cherbourg October 6 on the "Herengaria," which is due in New York the 12th. This is the first real vacation Dr. Straton has experienced since he entered the ministry twenty years ago, and all his friends are hoping and praying that both the Doctor and Mrs. Straton will return home greatly refreshed and strengthened in body and spirit.

A Word to Our Fundamentalist Readers

We wish to express hearty appreciation for the many kind words that come daily from our readers from all over the country and distant parts of the world, telling us of their deep interest in the work we are trying to do, and assuring us that they are with us in sympathy and prayers. While we have received a few letters manifesting a spirit of bitterness and opposition, they are almost immediately lost sight of and forgotten in the pile of correspondence from true and loyal friends of our Lord Jesus Christ, who are also proving to be our true friends and supporters. Many are co-operating by sending for copies of THE FUNDAMENTALIST for distribution, and we are receiving letters from those who have received such copies, expressing thankfulness for having seen the paper, and sending us their subscriptions.

Postponements

In the absence of our Editor, Dr. Straton, and many of our Executive Committee, as THE FUNDAMENTALIST goes to press, it is necessary to postpone important statements which were to appear in this issue of the paper.

Does your faith men anything to you? Help us in contending for it.

Impressions of the Baptist World Alliance in Stockholm

By A. C. Dixon

I went to the "Baptist World Alliance," and paid my own expenses for the privilege, that I might come close to the great Baptist heart of the world, and learn how it beats toward the great fundamental truths of Christianity, for which our fathers in all countries have contended, and many of them have died.

The purpose of this article is to give honestly, frankly and kindly facts and impressions as I saw and felt them.

Prohibition, War and Persecution

It was evident at Stockholm on more than one occasion that Prohibition is becoming a world movement, and that the majority of delegates in this Baptist World Alliance were in favor of suppressing the traffic in intoxicating liquors. Even Congressman Upshaw's fiery denunciations of the "Drink Trade" iniquity were heartily applauded, and the facts which he gave to the daily press of Stockholm and Gothenburg cannot fail to do good.

It was equally evident that there is a world-wide abhorrence of war. The Alliance was not willing to take the Pacifist position, advocated by the Russian delegation, who would condemn all war or people to abstain from all military service; but a strong anti-war resolution was unananimously and enthusiastically passed.

It was evident, again, that the days of persecution for religious faith have not yet passed. And the rainbow upon this black cloud is the glorious fact that there are Baptist men and women in the world today who are willing to suffer and, if needs be, to die for the truths they believe. They could not understand what you were talking about, if you should tell them that it does not matter what you believe, provided you render good service to the community in which you live.

Roumania, Russia and Germany

The Roumanian delegation excited great interest because of the fact that among them were some who bore in their bodies the marks of the Lord Jesus, and when Congressman Upshaw, after having recital of their many persecutions, rose and declared that he was on his way to Roumania and intended to see the Prime Minister, that he might, in the name of the Baptist World Alliance and the Congress of the United States demand that these persecutions shall cease, every heart gave approval, whatever the head might say about the wisdom of making such a declaration in public. When Rev. C. Adorian, of Bucharest, spoke of "The Holy Privilege of Suffering for Jesus," our hearts melted in the heat of that phrase.

The most pathetic group in the Alliance were the forty or more Russians, some of whom seemed to be in deep poverty. There were several ladies among them, who with their sweet, motherly faces and pleasant manners were dressed in rather coarse cotton cloth, and Madame Ysnovsky, who one belonged to the Russian nobility, captured all hearts, as she spoke in purest English of their gratitude for the help which had been given them in their great distress, and urged the importance just now of giving to Russia the Gospel in its purity. Some of the men, dressed in their blouses, looked as if they had come fresh from their farms, and were full of joy in the privilege of meeting brother Baptists from all over the world. It was an interesting fact, reflecting credit upon the Soviet Government, that one of

their leaders, who was a political prisoner, had been released, that he might attend the Alliance.

The sixty-one German delegates seemed to be very subdued and serious. One of their speakers designated his country as "poor suffering Germany." Several of them led in prayer with a modesty, humility and faith, which moved our hearts. It was a tribute to Christ that in the fellowship of His love these German brethren were mingling with the French, the British, the Americans and others, who were once their political enemies. We felt as never before the power of the Gospel of Christ to unify all peoples. And yet one of the German delegates, in a private conversation, raised the ire of an American by his stout defense of Germany's right to sink the Lusitania, because she was carrying munitions of war. But even that did not break the bond of Christian fellowship.

"The Declaration" of Dr. Mullins

"The Declaration," presented by Dr. Mullins, was a great manifesto of Christian truth; but there were two omissions, to which I called his attention, when he permitted me to read it in manuscript. There was no reference to the second coming of Christ nor to "Evolution," which is the most alive subject in the scientific and theological worlds of today. I asked Dr. Mullins why he did not give the most thorough defence on Evolution, so satisfactory to all Southern Baptists, which he gave at Kansas City. He replied that he doubted the wisdom of it, since some of the foreign delegates had doubtless never heard of evolution. I am sure that he was mistaken, for one or two from the smaller nations made reference to the havoc which modern criticism had been making among them.

The claim that unity prevails in an assembly, when subjects are omitted on the ground that their discussion would reveal differences is a camouflage, which may be justifiable in war, but hardly defensible among brethren who ought to love one another well enough to discuss, without bitterness, their differences in their search of truth. The majority of the delegates at Stockholm were intensely evangelical, but there was a strong influential minority "liberal" in their theology. At a devotional meeting, some one in the gallery prayed that the Alliance might be delivered from "liberalism and all other forms of paganism," and one of the British papers reported that the "liberals" on the British ship made merry over the prayer. A full discussion of differences in the spirit of love is the only road to real unity, and all attempts to suppress discussion accentuate and promote the differences. Unity is not to be sought at the expense of verity, and we cannot expect the God of Truth to bless a meeting in which the assertion of unity is only a camouflage for divisions we wish to hide.

Diplomacy and Strategy

It is growing more and more evident that Modernists are depending to a large extent upon diplomacy and strategy for the furtherance of their cause. It looks as if taking the "Declaration" of Dr. Mullins from Monday evening, when there would have been ample time for the discussion of this most important matter before the Alliance, and placing it in a sort of *cul de sac* just before the lunch hour,

was a diplomatic move to cut off discussion. This harmonizes with the diplomacy of American Modernists at Indianapolis in offering the New Testament as sufficient ground for our faith and, after it was carried against the New Hampshire "Confession," explaining that "ground" does not mean *vide* but simply something out of which things grow; also the appropriation of the word "evangelical" by Modernists. And the fact that Dr. Woelfkin, after some of his radical utterances, did not attend the Northern Baptist Convention at Atlantic City, but spent that week lecturing in the University of Chicago, looked like a clever diplomatic ruse to prevent the Fundamentalists from criticizing him in his absence. Such diplomacy is a confession of weakness.

Two Theological Veins

There were two veins which showed the direction of the theological winds from Great Britain. One was the fact that Dr. W. E. Bloomfield, President of College, recognized as a thorough-going Modernist, was put forward as their leader. Dr. Bloomfield with his winsome personality, commanding presence, strong voice, bright mind and pleasing delivery can be depended upon to speak for Modernism on all occasions every word that under the circumstances ought to be spoken. He could accept the resolution that we should confess our faith in the whole Christ the whole Bible for the whole world," because he could give to "the whole Christ and the whole Bible" their modernistic meaning; but he emphatically rejected the resolution after it had been given its evangelical, orthodox definition. Yet his last word was, "I believe in intellectual integrity."

The second vein was the fact that Dr. Frederick C. Spurr was reporter for both "The Christian World," the radical modernistic religious weekly of Great Britain and for "The Baptist Times," the organ of the British Baptist Union, managed completely by Dr. J. H. Shakespeare. Dr. Spurr has talent, if not genius, for writing in such a way as to please both Modernists and Fundamentalists. He wrote, incognito, for several years the notes for "The Christian" without offending the most devout believer in the verbal inspiration of the Bible, while at the same time he was furnishing interesting and acceptable matter for "The Christian World."

Dr. Spurr is a strong personality with a warm heart and a large vocabulary, which he knows how to use with consummate skill, and he has the "journalistic instinct," which makes him popular with newspaper men. While in Australia he became noted for his modernistic utterances; and when he returned to England, he kept *en rapport* with Modernists, while his orthodox side was so fully revealed, that even Keswick invited him to be one of its speakers. However, his view of the Bible as quartz that has gold in it, which we must get out by a process of crushing and elimination, did not satisfy some Keswick friends, who believe the whole Bible to be the Word of God, and he was dropped from the list of Keswick speakers. But it must be said that when Dr. Spurr spoke at Keswick, his addresses were in such harmony with Keswick lines of teaching, that many hearers received great blessing. And it is reported that the Keswick discussion of Dr. Spurr brought him into

such prominence that he was elected President of the Baptist Union of Great Britain by the votes of Modernists who liked their side of him, and of evangelicals who liked equally well their side of him. He was so evangelical and at the same time so modernistic that everybody who did not care to see both sides at once voted for him. Such a brilliant, two-sided man could, of course, be depended upon to please both sides, if possible. So Dr. Spurr was selected to report for "The Christian World" with its out-and-out modernism and slight evangelical favor, and for "The Baptist Times," with its evangelical prestige and its present modernistic tendencies. So far as we know, both sides have been satisfied.

The Addresses

The address of Dr. Mullins on "Baptists and Liberty" in the estimation of at least one delegate stands at the head. In it like a master musician he swept the whole gamut of evangelical Christianity and related its truths to civil and religious liberty, as held by Baptists. The unassuming manner, the simple, unadorned style lighted up by homely but striking illustrations, the sense of reality felt by all, the clear unstrained enunciation and the red-hot earnestness of a *great* soul, made impressions which will go to the uttermost parts of the earth, never to be effaced.

Next came the sermon of Dr. Truett. It was commonplace Gospel truth, delivered with distinct enunciation, orderly arrangement, apt illustrations, evident humility with childlike dependence upon the Holy Spirit and consummate oratory without a mark of elocutionary artificiality—the best preaching in the world. Though it was more than one hour long, at a time when the people were weary, the attention of the great audience was held to the last word, and the impression upon all, except the Modernists who have no taste for that sort of preaching, was tremendous.

Dr. W. V. Fullerton's sermon on the 11th Psalm was a powerful missionary appeal packed with rich Biblical exposition. It is a never-ceasing wonder that a man who believes and preaches evangelical truth so faithfully should line up with Modernists in their efforts to send missionaries to Fagan lands, who ignore or deny the fundamentals of evangelical Christianity.

The address of Dr. Curtis Lee Laws with its clear thinking and forceful delivery made a deep impression upon all. He made it clear that the attack of Modernism today is not upon the outposts of Christianity, as it was a few years ago, but upon the citadel; upon the Virgin birth and deity of our Lord, his bodily resurrection, vicarious death and Second Coming.

Dr. Rushbrooke's account of the philanthropic and humanitarian work he has been doing among the Baptists of Europe shows that he is admirably fitted for that kind of service, though some of us could wish that a man of more decided evangelical convictions and more independent of modernistic leaders might have to do with the founding and control of our Theological Seminars.

Dr. I. E. Love's paper, which was read, and well read, by Dr. J. L. White, because of Dr. Love's temporary illness, was a strong presentation of our positive obligations to evangel-

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"Earnestly contend for the faith"? What will you do about it?

The Faith of a Modernist

(Continued from page 5)

never at rest in any moment of time or in any inch of space."

THE FAITH OF A MODERNIST CONCERNING THE BIBLE

"The modernist's Bible is a compilation of sixty-six books written at different times, by different men, to meet different circumstances. Some of these books are histories and some are legends. All of the Old Testament stories prior to the story of Abraham are legend, and should be so considered. The modernist's Bible is not a single mandate handed down miraculously by God, but it is the outgrowth of a long period of religious thought. God is not limited, therefore, to one book, but reveals Himself in many books and in many other ways."

THE FAITH OF A MODERNIST CONCERNING THE FALL OF MAN

"The legend of the fall of Adam has long since passed away in the light of the findings of science. All the redemptive scenes rooted in that fiction therefore become unreal and needless. Man hasn't fallen from God, but is continually growing toward God. Man bears the image of God because man is the only creature capable of love, thought and forgiveness. All talk about the need of a propitiation to appease the wrath of God is an insult to the God."

THE FAITH OF A MODERNIST CONCERNING THE PERSON OF JESUS CHRIST

"The modernist looks upon Jesus as having attained absolute Godlikeness. He was not born of a virgin, but with the same nature that man has. His divinity was different in degree, but not in kind, from other men. To call Jesus the only Son of God would be to limit God. It would also remove the value of Jesus, with His example of a sinless life and a self-sacrificing ideal, for one would naturally expect a God to be like that. Jesus has more meaning for us when stripped of the man-made systems of theology that have grown up around his noble character. Man does not need to be rescued or recovered, but regenerated. Jesus is His noble example."

Call does not advance one single new thought. It's the same old stale modernistic propaganda. Dr. Bitting himself has been teaching these self-same infidel falsehoods for many years, and that in the same pulpit. Why, then, the furor over Call's sermon? Instead of "Grace and Truth" seeking to answer this question, we will allow another self-confessed modernist to tell us the reason. We again quote the *Globe-Democrat*:

"The Rev. Dr. Dwight J. Bradley, pastor of the First Congregational Church of Webster Grove, Mo., will preach tomorrow on 'Giovanni Papini's Interpretation of Jesus' 'Teaching,' and will have occasion to discuss modernism in the pulpit. He will use as an illustration of his remarks the case of the Rev. Len Call, director of religious education and assistant minister of the Second Baptist Church of St. Louis, Mo., who, May 27, preached a sermon in his own church on 'The Faith of a Modernist.'"

"Dr. Bradley says, 'As a result of his blindness in preaching this sermon, Mr. Call has been forced out of his position—perhaps out of his denomination. He is one of the younger men, brilliant, honest, modest. He believed he was simply carrying on the well-known tradition of the Church for outsiders and progressive liberalism. Dr. Bitting, one of my own heroes of the freedom of thought, has been known as 'the untamed Mustang of the Baptist Church,' and he has frequently insisted that the pulpit of his

Church is and must be absolutely free and honest.

"Mr. Call's sermon stated to a nicety the secret theological position of a majority of the ministers in the so-called 'West End' Churches. The difference between Mr. Call and the rest of us is simply this: Mr. Call called the spade a spade, while we more prudently call it by some more poetical name. He was definite, we are ambiguous; he was honest, we are cautious. If the laymen could hear their ministers discussing religion and theology in private it would be a good thing. But ministers in general are not 'game' to come out into the open. They excuse themselves on the ground of wishing to 'maintain harmony.' It is less often harmony that they want to maintain than it is their professional position, their incomes, their job. I say this not to make trouble, but to explain Mr. Call's situation. We ministers are about as good as the average run of citizens—no better. We need to take stock of ourselves.

"I can understand the wrath of a conservative who hears his cherished opinions questioned. I can sympathize with William J. Bryan in his zeal for the expulsion of all preachers and teachers from school and college who preach and teach evolution. It is a matter of spiritual life and death to Mr. Bryan. But I cannot understand the so-called fanatic by self-avowed liberals and evolutionists of a man who expresses the modernist view so perfectly. He had reason to expect more generous treatment.

"I desire to put myself on record as absolutely in agreement with Mr. Call's statement of the faith of a modernist. I am a modernist without reservation. But whether a modernist or a traditionalist, I insist that the young man who ventures forth shall be backed by those who have influenced him so far as that. If we ministers continue much longer to be guided by the prudential considerations of materialistic success, we shall find ourselves at last stripped of influence and degraded in the public eye."

Dr. Bradley deserves three cheers. Although his doctrine is contrary to God's Word, he at least knows what fairness and manliness mean. But as far as Dr. Bradley is, we are amazed that he so frankly gives the two real reasons for Call's dismissal. He unhesitatingly ascribes Call's dismissal to the fact that he was "infidel" and "honest." For the double crime of definiteness and honesty Len R. Call was benighted by his ecclesiastical associates. This reveals the attitude of most modernists. They purposely and designedly avoid definiteness and honesty. They magnify tact until it becomes duplicity. They exalt ambiguity until they become inane pietudinariness. They emphasize the importance of offending no one until they become spineless sycophants banging on to their jobs like hungry dogs pawing a bone.

The result of this familiar and almost universal policy among modernists is that they question and deny every fundamental truth of God's Word in the privacy of their studies and in their public utterances are veiled, evasive and ambiguous. Such a policy makes moral cowards and liars of all who adopt it. Len R. Call wouldn't fall into line and consequently the sword of judgment fell upon him. He has gone to Chicago University where, if training and example have any influence, his tendency to definiteness and honesty will be quickly killed forever.

How can a man with one spark of honor in his soul, to say nothing of faith, face the unvarnished facts of such a case as the Len R. Call case without lifting his voice to God, saying:

DOWN WITH MODERNISM!

Some Peculiar Liberal Ways

By Professor L. W. Keyser, D.D.

One of the ways of the liberalistic theologian is this: He will deliver an address or print an article or brochure in which he boldly sets forth his liberalistic views, and pummels the evangelical position with much vigor. Then criticisms are showered upon him from the conservative side, and his wide departures from the Christian faith and his hiatuses in logic are exposed. Presently he seems to feel that he has gone too far, and has gotten in wrong with a lot of good people. What then? Instead of frankly acknowledging that he was mistaken, he will presently issue an article that comes so near being evangelical that many good people wonder why the conservatives should find fault with such a fine, orthodox and spiritually-undined thinker. We shall cite several instances of this shifty method.

A number of years ago Shailer Mathews published an article in a new magazine, in which he found fault with the great men who formulated the Nicene Creed. How much better it would have been, he declared, if the Nicene theologians, instead of quarreling over a Greek word—it was not a word; it was only a letter—had organized a mission among the Germans! From many quarters criticisms were heaped upon this superficial essay. Some months later Dr. Mathews wrote some articles that were almost orthodox, and even turned upon some of the liberalists to read them a severe lecture. At the time we heard him favorably quoted by one of the most conservative theologians then living, Dr. Mathews even said that the Nicene statements were necessary in the early days of Christianity to save and differentiate it from paganism. Then a lot of good people wondered what in the world the orthodox writers went by criticizing a man who was so sound in the faith as Shailer Mathews! It was not so very long, however, before he was lecturing on the liberal side again, and thus scoring the orthodox party. Thus the see-sawing has been going on these many years.

Like method, *malis mutandis* was recently pursued by Dr. Posdick. His sermon on "Shall the Fundamentalists Win?" was quite rank in its liberalism, and brought down upon him a volley of criticisms, so that many people were naturally led to feel that Dr. Posdick was hardly entitled to remain in the Christian fold at all. This would never do! Some course must be taken to get back into evangelical favor. But, of course, a humble and frank confession would have hurt the offender's pride. So he followed the method of policy—a plan that would set him right, and yet render a confession unnecessary. So he preached and published a sermon on "The Person of Christ," which comes so near being orthodox, at least in most of its statements, that it might have almost deceived the elect. Then a lot of good people turned upon the conservatives, and exclaimed reproachfully, "Why do you abuse a man who is so sound in the faith? Read this sermon, and see how he upholds the divinity of Christ and even rejects the Unitarian doctrine by name!" Thus Posdick seesaws to and fro, and disturbs many honest people.

And now comes Dr. W. H. P. Faunce, President of Brown University. His radical pamphlet, "What Are the Fundamentals?" brought down upon his devoted head some trenchant criticisms, and its weak points were exposed by more than one writer. He was shown to have departed far from the faith of the gospel. Articles charging him with heretical teaching appeared in

the columns of many journals. His bad logic and his faculty for misconception were clearly pointed out.

But it would hardly do to let matters stand thus. Something must be done to conciliate and placate the aroused evangelical element in the church. So the decision was made: "I will write an article to show how soundly and how readily orthodox I am." And here we have it before us—an article on "Thy Kingdom Come," which appears in one of our contemporaries. With the exception of a few minor expressions, the most evangelical believer could scarcely find fault with the article, but would have to commend it. "And this is the man whom you criticized so drastically as anti-Biblical and un-Baptist?" some good people will exclaim indignantly.

We do not wonder that people are sorely puzzled with these men who blow hot one moment and cold the next; who, like the chameleon, can change their color so readily to suit their environment. The psychology and the spirituality of these men are an enigma. When Dr. Faunce dons his evangelical robe, he proves himself a better thinker and keener logician than when he wears the latitudinarian robe. Yet note his inconsistency. In his radical pamphlet he seems to reject the virgin birth and the deity of Christ; at least, he makes the contention that they are not essential. What kind of a being would that make Christ? Only a man. Yet listen to what Dr. Faunce says in his recent article on "Thy Kingdom Come": "And since Christ is the express image of God, we rightly say in the unceasing *Te Deum* of the church, 'Thou art the King of Glory, O Christ.' At the center of the kingdom is a person, and that person is our Lord. Without absolute allegiance to Him the kingdom in its highest form cannot exist."

But how do such pronouncements harmonize with the denial of Christ's virgin birth and deity? If Christ was not the incarnate God, if He was not the God-man, then it is idolatry to sing the *Te Deum*, to worship Him as the King of Glory, and to call Him "our Lord." We have no right to apply such designations to a mere man, however great and good he may be. How can one reconcile Faunce with Faunce—Faunce the liberal with Faunce the orthodox? He must be left in the hands of God, who alone is able to judge the status of men.

There are some things so good and true in Dr. Faunce's conservative article that they will bear transcription. They make refreshing reading. At the same time they will indicate how anxious he is to set himself right with evangelical people. He says:

"Let us speak plainly and unmistakably. Christ is to us not one of many teachers. He is the perfect revelation of the Father." Then He must be equal to the Father, and therefore God—deity. Dr. Faunce pursues: "Christ is not an important edition of Confucius; He is not a better Buddha; We follow Confucius at a certain distance and admire him, and then we find in him what we can never admire. We follow Buddha a certain distance, and then we turn away. We follow Christ without reservation, and we follow Him forever. We yield ourselves to Him with no hesitation or scruple, and we ask nothing more in this world than to know His will and to do it. As Dante said: 'His will is our peace.'"

If that does not mean that Christ is divine, is truly God as well as man, language has no certain meaning.

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Does the Bible really mean it when it says that we should

Impressions of the Baptist World Alliance in Stockholm

By A. C. Dixon

I went to the "Baptist World Alliance," and paid my own expenses for the privilege, that I might come close to the great Baptist heart of the world, and learn how it heats toward the great fundamental truths of Christianity, for which our fathers in all countries have contended, and many of them have died.

The purpose of this article is to give honestly, frankly and kindly facts and impressions as I saw and felt them.

Prohibition, War and Persecution

It was evident at Stockholm on more than one occasion that Prohibition is becoming a world movement, and that the majority of delegates in this Baptist World Alliance were in favor of suppressing the traffic in intoxicating liquors. Even Congressman Upshaw's fiery denunciations of the "Drink Trade" iniquity were heartily applauded, and the facts which he gave to the daily press of Stockholm and Gothenburg cannot fail to do good.

It was equally evident that there is a world-wide abhorrence of war. The Alliance was not willing to take the Pacifist position, advocated by the Russian delegation, that we condemn and advise our people to abstain from all military service; but a strong anti-war resolution was unanimously and enthusiastically passed.

It was evident, again, that the days of persecution for religious faith have not yet passed. And the rainbow upon this black cloud is the glorious fact that there are Baptist men and women in the world today who are willing to suffer and, if needs be, to die for the truths they believe. They could not understand what you were talking about, if you should tell them that it does not matter what you believe, provided you render good service to the community in which you live.

Roumania, Russia and Germany

The Roumanian delegation excited great interest because of the fact that among them were some who bore in their bodies the marks of the Lord Jesus, and, when Congressman Upshaw, after hearing a recital of their cruel persecutions, rose and declared that he was on his way to Roumania and intended to see the Prime Minister, that he might, in the name of the Baptist World Alliance and the Congress of the United States demand that these persecutions shall cease, every heart gave approval, whatever the head might say about the wisdom of making such a declaration in public. When Rev. C. Adorian, of Bucharest, spoke of "The Holy Privilege of Suffering for Jesus," our hearts melted in the heat of that phrase.

The most pathetic group in the Alliance were the forty or more Russians, some of whom seemed to be in deep poverty. There were several ladies among them, who with their sweet, motherly faces and pleasant manners were dressed in rather coarse cotton cloth, and Madame Ysnovesky, who once belonged to the Russian nobility, captured all hearts, as she spoke in purest English of their gratitude for the help which had been given them in their great distress, and urged the importance of new gifts to Russia, the Gospel in its purity. Some of the men, dressed in their blouses, looked as if they had come fresh from their farms, and were full of joy in the privilege of meeting brother Baptists from all over the world. It was an interesting fact, reflecting credit upon the Soviet Government, that one of

their leaders, who was a political prisoner, had been released, that he might attend the Alliance.

The sixty-one German delegates seemed to be very subdued and serious. One of their speakers designated his country as "poor suffering Germany." Several of them led in prayer with a modesty and sincerity and faith, which moved our hearts. It was a tribute to Christ that in the fellowship of His love these German brethren were mingling with the French, the British, the Americans and others, who were once their political enemies. We felt as never before the power of the Gospel of Christ to unify all peoples. And yet one of the German delegates, in a private conversation, raised the ire of an American by his stout defense of Germany's right to sink the Lusitania, because she was carrying munitions of war. But even that did not break the bond of Christian fellowship.

"The Declaration of Dr. Mullins"

"The Declaration," presented by Dr. Mullins, was a great manifesto of Christian truth; but there were two omissions, to which I called his attention, when he permitted me to read it in manuscript. There was no reference to the second coming of Christ nor to "Evolution," which is the most alive subject in the scientific and theological worlds of today. I asked Dr. Mullins why he did not give the masterful deliverance on Evolution, so satisfactory to all Southern Baptists, which he gave at Kansas City. He replied that he doubted the wisdom of it, since some of the foreign delegates had doubtless never heard of evolution. I am sure that he was mistaken, for one or two from the smaller nations made reference to the havoc which modern criticism had been making among them.

The claim that unity prevails in an assembly, when subjects are omitted on the ground that their discussion would reveal differences is a camouflage, which may be justifiable in war, but hardly defensible among brethren who ought to love one another well enough to discuss, without bitterness, their differences in their search of truth. The majority of the delegates at Stockholm were intensely evangelical, but there was a strong influential minority "liberal" in their theology. At a devotional meeting, some one in the gallery prayed that the Alliance might be delivered from "liberalism and all other forms of paganism," and one of the British papers reported that the "Liberals" on the British ship made merry over the prayer. A full discussion of differences in the spirit of love is the only road to real unity, and all attempts to suppress discussion accentuate and promote the differences. Unity is not to be sought at the expense of verity, and we cannot expect the God of Truth to bless a meeting in which the assertion of unity is only a camouflage for divisions we wish to hide.

Diplomacy and Strategy

It is growing more and more evident that Modernists are depending to a large extent upon diplomacy and strategy for the furtherance of their cause. It looks as if taking the "Declaration" of Dr. Mullins from Monday evening, when there would have been ample time for the discussion of this most important matter before the Alliance, and placing it in a sort of *cul de sac* just before the lunch hour,

was a diplomatic move to cut off discussion. This harmonizes with the diplomacy of American Modernists at Indianapolis in offering the New Testament as sufficient ground for our faith and, after it was carried against the New Hampshire "Confession," explaining that "ground" does not mean *rule* but simply something out of which things grow; also the appropriation of the word "evangelical" by Modernists. And the fact that Dr. Woelfkin, after some of his radical utterances, did not attend the Northern Baptist Convention at Atlantic City, but spent that week lecturing in the University of Chicago, looked like a clever diplomatic ruse to prevent the Fundamentalists from criticizing him in his absence. Such diplomacy is a confession of weakness.

Two Theological Veins

There were two veins which showed the direction of the theological winds from Great Britain. One was the fact that Dr. W. E. Bloomfield, President of College, recognized as a thorough-going Modernist, was put forward as their leader. Dr. Bloomfield with his winsome personality, commanding presence, strong voice, bright mind and pleasing delivery can be depended upon to speak for Modernism on all occasions every word that under the circumstances ought to be spoken. He could accept the resolution that "We confess our faith in the whole Christ in the whole Bible for the whole world," because he could give to "the whole Christ and the whole Bible" their modernistic meaning; but he emphatically rejected the resolution after it had been given its evangelical, orthodox definition. Yet his last word was, "I believe in intellectual integrity."

The second vein was the fact that Dr. Frederick C. Spurr was reporter for both "The Christian World," the radical modernistic religious weekly of Great Britain and for "The Baptist Times," the organ of the British Baptist Union, managed completely by Dr. J. E. Shakespeare. Dr. Spurr has talent, if not genius, for writing in such way as to please both Modernists and Fundamentalists. He wrote, incidentally, for several years the notes for "The Christian" without offending the most devout believer in the verbal inspiration of the Bible, while at the same time he was furnishing interesting and acceptable matter for "The Christian World."

Dr. Spurr is a strong personality with a warm heart and a large vocabulary, which he knows how to use with consummate skill, and he has the "journalistic instinct," which makes him popular with newspaper men. While in Australia he became noted for his modernistic utterances; and, when he returned to England, he kept *en rapport* with Modernists, while his orthodox side was so fully revealed, that even Keswick invited him to be one of its speakers. However, his view of the Bible as quartz that has gold in it, which we must get out by a process of crushing and elimination, did not satisfy some Keswick friends who believe the whole Bible to be the Word of God, and he was dropped from the list of Keswick speakers. But it must be said that when Dr. Spurr spoke at Keswick, his addresses were in such harmony with Keswick lines of teaching, that many hearers received great blessing. And it is reported that the Keswick discussion of Dr. Spurr brought him into

such prominence that he was elected President of the Baptist Union of Great Britain by the votes of Modernists who liked their side of him, and of evangelicals who liked equally well their side of him. He was so evangelical and at the same time so modernistic that everybody who did not care to see both sides at once voted for him. Such a brilliant, two-sided man would, of course, be depended upon to please both sides, if possible. So Dr. Spurr was selected to report for "The Christian World" with its out-and-out modernism and slight evangelical flavor, and for "The Baptist Times," with its evangelical prestige and its present modernistic tendencies. So far as we know, both sides have been satisfied.

The Addresses

The address of Dr. Fullerton on "Baptists and Liberty" in the estimation of at least one delegate stands at the head. In it like a master musician he swept the whole gamut of evangelical Christianity and related its truths to civil and religious liberty, as held by Baptists. The massing manner, the simple, unadorned style lighted up by homely but striking illustrations, the sense of reality felt by all, the clear unstrained enunciation and the red-hot earnestness of a *gout* soul, made impressions which will go to the uttermost parts of the earth, never to be effaced.

Next comes the sermon of Dr. Truett. It was commonplace Gospel truth, delivered with distinct enunciation, orderly arrangement, apt illustrations, evident humility with childlike dependence upon the Holy Spirit and consummate oratory without a mark of elocutionary artificiality—the best preaching in the world. Though it was more than one hour long, at a time when the people were weary, the attention of the great audience was held to the last word, and the impression upon all, except the Modernists who have no taste for that sort of preaching, was tremendous.

Dr. W. Y. Fullerton's sermon on the 119th Psalm was a powerful missionary appeal packed with rich Biblical exposition. It is a never-ceasing wonder that a man who believes and preaches evangelical truth so faithfully should line up with Modernists in their efforts to send missionaries to Pagan lands, who ignore or deny the fundamentals of evangelical Christianity.

The address of Dr. Curtis Lee Laws with its clear thinking and forceful delivery made a deep impression upon all. He made it clear that the attack of Modernism today is not upon the outposts of Christianity, as it was a few years ago, but upon the citadel: upon the Virgin birth and deity of our Lord, his bodily resurrection, vicarious death and Second Coming.

Dr. Rushtbrooke's account of the philanthropic and humanitarian work he has been doing among the Baptists of Europe shows that he is admirably fitted for that kind of service, though some of us could wish that a man of more decided evangelical convictions and more independent of modernistic leaders might have to do with the founding and control of our Theological Seminaries.

Dr. J. F. Love's paper, which was read, and well read, by Dr. J. L. White, because of Dr. Love's temporary illness, was a strong presentation of our positive obligations to evangel-

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"Earnestly contend for the faith"? What will you do about it?

Some Peculiar Liberal Views

(Continued from page 3)

Mark this paragraph: "If any man have not the spirit of Christ—though he have learning, titles, wealth, fame—he is none of His. And if any man have the spirit of Christ—though he have little learning, no reputation and a defective theology—he is one of His. If a church have not the spirit of Christ—it may have music, oratory, architecture and a full treasury—it is not a Christian church. If any church have the spirit of Christ, though it be defective in architecture, in organization, in creed, in ceremony, it is a church of Jesus Christ our Lord."

Of course, Dr. Faunce could not help making a couple of thrusts in this paragraph, the one at "theology" and the other at "creed," but as the statement stands, without reading into it any peculiar implications, all of us could endorse it. Later on he speaks truly about the need of regeneration. In referring to the need of Christianizing men's relations to one another, he seems to teach that the Old Testament as well as Christ includes the true doctrine.

From this article we also learn that Dr. Faunce believes in "academic freedom" in teaching in colleges and universities only so far as it suits himself. While he objects to other people drawing the line on him, he actually draws the line on others, by virtue of his administrative position as president of a university. He says: "I have rejected many applicants for teaching positions because I know that at heart they were cynics. I would not ask any teacher to sign a creed, because I would not sign one myself. I would not insist that he be a member of the church, since we know by sad experience that such membership does not guarantee a Christian attitude. But we do rightly ask that our teachers shall not blight the buds of spiritual aspiration, and not teach a view of the world which makes it incredible that God should love so miserable a planet."

Thus it appears that the liberalist believes in "academic freedom" for himself, but lays down the law for his instructors under his administration. We agree that he has a right to use such power in a judicious and judicial way. But it also seems to us to be a breach of good faith for a president or a professor connected with a Christian institution to undermine the doctrines on which it was founded, even though he may not utterly go over to infidelity or cynicism.

Regarding the general subject of this thesis, we must ask, is Dr. Faunce consistent with Dr. Faunce? Is Dr. Fosdick consistent with Dr. Fosdick? Is Shailer Mathews consistent with Shailer Mathews? Are they not too often trying to perform the impossible feat of "running with the hare and holding with the hounds?" And yet it must be said that Dr. Faunce's statements regarding the type of instructors he employs in his university are quite faulty. He says he would not ask them to subscribe to a creed, because he would not subscribe to one himself. However, he does demand that they shall not be cynics and that they shall at least believe in the love and goodness of God. Is not that a creed? Of course, it is a very meager one, but still it is a creed, and one to which many a materialistic scientist today would refuse to subscribe either in writing or *vice versa*. The rationalist always has a hard time being consistent. He does not believe in creeds, yet he always has a creed, and demands adhesion to it whenever it suits him to do so.

Dr. Faunce also declares that he does not require his professors to be church members, because, he avers,

church membership does not always connote the Christian spirit. That surely is a compromising and damaging statement for the president of a university founded by the Christian church to make. It is the stock-in-trade of critics, the outsiders and the infidels, and puts a powerful club in their hands. It certainly helps to make the task of the faithful pastor doubly hard for it belongs to his office to win people to Christ and to the organized believers. Suppose there never had been an organized church, how long would the Christian religion have flourished? How much progress would it have made throughout the centuries? How many Christian institutions, including colleges and universities, would have ever been established? How long would a university thrive and do effective work if it were not thoroughly organized? Yes, sad as it is to say it, Dr. Faunce has given much encouragement for outsiders to remain stay-outers, and has laid a heavy burden on the hardworking pastors and faithful laymen of the Christian church. The president of a Christian university ought to encourage people to identify themselves with the church rather than furnish an excuse for their not doing so.

And what about professors in a Christian college who are not sufficiently settled and pronounced in their views to come out before the world and unite with some branch of the Christian household? Are they likely to be earnest in teaching views of life that are in accord with the principles? Ask such outsiders why they do belong to church, and you will usually find that they are either cryptic believers, or else are critics of the church and Christian rather than devoted and sympathetic workers for the promotion of Christianity. Dr. Faunce has committed a grave error, and he owes it to his church to correct it. The loyalty of a man who says such slighting things about his church cannot be relied on.

A Letter from Miss Henshaw

(Continued from page 3)

nent in an Infinite universe, who think of man's relation to him as determined not by statutory but by cosmic law, who regard sin and righteousness alike as the working out of the fundamental forces of life itself, the conception of God as King and of man as a condemned or acquitted subject is but a figure of speech." (From "The Church and the Changing Order," by Prof. Shailer Mathews, page 16.)

"To insist dogmatically, as on a priori principle, that 'without the shedding of blood there is no remission of sin' is both foolish and futile in an age which has abandoned the conception of bloody sacrifice and which is loudly demanding the abolition of capital punishment." (From "A Guide to the Study of Christian Religion," by Prof. Gerald Birney Smith, page 519.)

"It is indeed a serious thing to be compelled to ask whether the doctrinal formulations which we find in the New Testament are set in a world view which is discredited by modern science; whether Paul radically transformed the gospel of Jesus into a sacramentalism which we today cannot accept; whether there is any historical probability to be attached to the 4th Gospel; whether the synoptic Gospels misrepresent the life and character of Jesus; whether any such person as the Jesus of the New Testament ever lived at all." (From "Social Idealism and the Changing Theology," by Prof. Gerald Birney Smith, pages 174 and 175.)

There is something radically wrong when missionaries and Oriental students are sent to an institution of this

kind for preparation for mission work. And there is something radically wrong on the mission field, when missionaries are willing to have their Christian young men brought over from China, India and Japan—and European countries, too—to go to such an institution and return to the mission field to infect the poison of "modern flavor" libbed from the heretical teaching received there into the minds and hearts of the young people who come under their teaching and influence.

In closing, I wish to say that I thank God for The Baptist Fundamentalist League and all that it stands for, and for the strong group of loyal pastors and laymen who are on our Executive Committee. It is a great joy and privilege to work with such a group who are unwavering in their faith, united in purpose, and uncompromising in action.

Sincerely yours,

BERTHA D. HENSHAW,
Executive Secretary.

Pale Affirmations vs. Vivid Testimony: A Matter of Emphasis

(Continued from page 3)

of sinners, and truly risen from the dead; and yet boid these priceless vital truths in such a detached and nominal sense as never to mention them to anyone until prodded with an interrogation that admits of no evasion. It is an explanation to say that such a man talks much of Jesus and His influence and His teachings; so do Christian Scientists, Unitarians and Mormons. The picture in his bedroom (to refer to the new resident mentioned above) is not a photograph of the Christ Jesus of the New Testament, but a pen sketch which lacks the nail prints and the spear gash and the hale of the resurrection morn—the very constituents of His beauty and His power.

Some men and women in missionary schools have drunk so deep of the gospel and are so penetrated by the theme of the Bible as a whole, individual redemption of lost sinners by the life blood of the Son of God—that their very thought and purpose is unwittingly inspired and controlled by it, and on every suitable opportunity they earnestly and intelligently incorporate it in their instructions. Concerning these there never arises a damaging rumor; if them no committees are deputed to make categorical inquiries as to their loyalty to the faith; by them the real leaders of the church of Christ are being disciplined and nurtured. Theirs is the "vivid testimony" referred to in the title to this article; their life is tuned to the Bible pitch; they emphasize what Christ Jesus and His apostles emphasized; and with a similar weight of emphasis, and for similar weight and more of these, the Bible Union of China and thousands of missionaries not yet formally members of the Bible Union are pleading with the home churches, and praying to the God of heaven.—(From *The Bulletin of the Bible Union of China*.)

A Word to Our Subscribers

We thank the many friends for responding to our appeal to send us your remittance for renewal of subscription, and we hope to hear from others before long. We are sending the September issue to all the members of our large FUNDAMENTALIST family, whether they have paid up or not. After this month, if there are any who have not renewed their subscriptions—and we trust there will not be any such—your names will be removed from our mailing list, as we will take it for granted that they do not wish the paper sent to them any longer.

Impressions of the Baptist World Alliance

(Continued from page 7)

ize the world, and a faithful warning against the attempts which some are making to adapt Christianity to the different nations, instead of trusting the Holy Spirit as a dynamic to transform the people.

What impressed me most in Dr. J. H. Franklin's address was his attempt to make it appear that the Baptist heretics of the past are the orthodox ones of today, leaving us to infer that we need not be distressed about present-day heresies at home or abroad.

No address stirred my own heart so deeply as that of Dr. L. R. Moore, emphasizing and illustrating soul-winning as the primary work of individual, Church and College.

Our Greatest Peril

Since the meeting of the last Baptist World Alliance in Philadelphia six Baptist Theological Seminaries in different European countries have been established, and herein lies our greatest peril in the future. If these Seminaries are to be manned and moulded by those who believe in mixing modernistic rationalism and evangelical faith, under the illusion that we must have in our institutions of learning some teachers who are up to date in their thinking, we as Baptists face the greatest peril in our history. The phenomenal growth of Baptists in Sweden, Russia, Romania and other countries has been due to the fact that Baptist leaders in those countries have preached the whole Christ in the whole Bible, and the introduction of doubt as to fundamental truths will soon weaken and destroy what has been done. God save us from that catastrophe!

Names and Addresses of Christian Laymen Desired

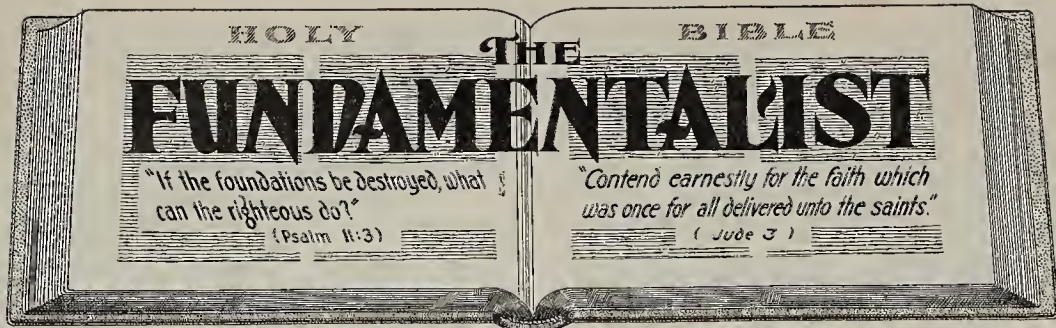
We would request our friends to send us a list of names and addresses of Christian laymen who should have the information that THE FUNDAMENTALIST is giving to our people, to whom we can send this present issue. If you are able to send a contribution to cover, or partly cover, the expense of sending these out, it would be appreciated. If you cannot send a contribution, send us the names anyway, and the Lord will send some good friend along to meet the expense.

Correspondence

August 12, 1923.

SIR: I take both the "Baptist" and "Watchman." Have little use for the "Baptist" as I could have for any periodical which must cater to all kinds of belief. The "Watchman" is good; but I think I would enjoy something that would speak right out in meetings, and in the midst of the numerous kinds of heresies which now infest the Baptist denomination. This, I judge, THE FUNDAMENTALIST does from its advertisement in the "Watchman." So I am going to try it for a year and enclose my check for one dollar. I cannot understand why those who are loyal to Christ are so timid for fear of treading on the corns of heretics. As the son of a great Fundamentalist, the late George W. Eaton, D. D., LL. D. (former president of Colgate University), and a brother-in-law of the former George W. Lasher, editor of the former "Journal and Messenger," who scotched a snake when he saw it, I long for more straightforward good old Baptist reading, despising, as I do, these new traitors to our Church.

Cordially,
(Signed) W. C. EATON,
Commodore, U. S. Navy.



Published by the Baptist Fundamentalist League of Greater New York and Vicinity.

Volume 2

New York, October-November, 1923

Number 9

The Betrayal of Our Faithful French Baptists by Unfaithful Leaders of Our American Baptist Foreign Mission Society

By Rev. John Roach Straton, Rev. A Blocher of Paris, France, Rev. Robert Dubarry of Nimes, France, and Miss Bertha D. Henshaw

It is proper to say in the beginning that this introduction to the communications which follow from Brethren Blocher and Dubarry of France, and Miss Henshaw, is written by the Editor of THE FUNDAMENTALIST—John Roach Straton—and I assume all responsibility for this part of this article.

I wish to say further that I had the privilege during the past summer of being in France, at which time I talked with a number of French Baptist leaders, meeting them singly and in groups, and also visited some of their fields of labor. I can speak, therefore, from first hand observation. I shall not here go into the French situation in exhaustive detail, as the communications from brethren Blocher and Dubarry set forth adequately the heart of these unhappy difficulties. I assume responsibility for the heading of this article, and severe though it is, I believe the facts justify it. Our faithful French Baptists have been betrayed by the responsible leaders of our Foreign Mission Society, and that in the interest of Modernism and the destructive tendencies that are seeking to undermine the very foundations of our glorious faith. And what has happened in France, we have good reason to believe is happening in China, India and elsewhere, though strenuous efforts have been made, and are being made by the leaders of the Society to cover these matters up. The French developments are simply a concrete and definite illustration of the fact that our Foreign Mission Board, as now constituted, and the paid leaders of the work, not only know that Modernism and religious radicalism are prevalent on the foreign fields, but that they are conniving with it, protecting it, and supporting it, and that they even go to the extent of penalizing faithful Baptists who still believe in the integrity and authority of the Bible and the Divine Christ which it enshrines.

As one who through his whole ministerial life has been a devoted friend and an ardent advocate of our foreign mission cause, I make these statements from a sad heart, but I weigh my words as I make them, and I stand ready to back them up by all means in my power.

French-Speaking Baptists

That our American Baptists may understand the French situation clear-

ly, may I say that our French work includes our Baptist interests in Switzerland and in Belgium—as well as in France—that is, in all the three French-speaking countries of Europe. The Baptists of Southern France and Switzerland, because of geographical considerations, have naturally tended to group together, while the Baptists of Northern France and Belgium, for the same considerations, have tended to group together.

past summer, told me with tears in their eyes about that meeting. They told about the splendid prospects in the beginning of a unification and great enlargement of our Baptist work in France, Switzerland and Belgium. They told me of their delight when the American committee, headed by Dr. James H. Franklin, our Foreign Secretary, laid before them at their first session suggestions and plans for the enlargement of the work, and espe-

his son, who is a graduate of our own Rochester Seminary, and others, who have departed from the true faith, took the position that they must insist that the "new learning" and the critical treatment of the Bible—in other words, Modernism and the "new theology"—must be admitted into the proposed school.

Thus the meeting divided into two groups who could not come to an agreement. Then the American committee, with Dr. Franklin as spokesman, came before them, and the French brethren stated the difficulties that had arisen and that they had come to an impasse. They stated to them that all desired to know what the attitude and advice of the American brethren would be. Dr. Franklin then expressed on behalf of the American committee their feelings about the matter, and the substance of it was that the American Society would be neutral, and would recognize and support both sorts of teaching in the proposed seminary. When this announcement was made, the modernistic-liberal-radical side vigorously applauded, but the conservative, faithful, true Baptist believers on the other side sat in surprised and grieved silence. Then as our French brethren in their communications make plain, later, for conscience' sake, they had to sever their connection both with the French Baptist Union and the American Baptist Foreign Mission Society. And as an American Baptist and an ardent advocate of foreign missions, I, for one, say that they did exactly right. Thank God that in the Old World, at least, there is still enough of the spirit of apostolic Christianity to suffer for the Truth's sake, and to refuse to fellowship with known heresy and ruinous unbelief, even though it means starvation!

And that is what it might have meant for some of these faithful French Baptists, for because of the stand which they took for conscience' sake, the financial support which the American Baptist Foreign Mission Society had been giving to several of these important fields was summarily cut off. The Society did continue to help some in the case of one or two fields, where the workers had reached great age, and were quite infirm, but the money from the other fields was cut off without sufficient notice to save them from suffering and to prevent

Northern Baptists, What Will You Do About It?

What Northern Baptist can read the disclosures made in this issue of THE FUNDAMENTALIST by Brethren Straton, Blocher and Dubarry and Miss Henshaw, and say that immediate and decisive action should not be taken to rid our beloved denomination of unfaithful, radical secretaries, preachers and teachers? Hear what Paul says to the Galatians with reference to those who preach not the true Gospel of our Lord and Savior Jesus Christ:

"I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel; which is not another, but there be some that trouble you and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." And then he repeats: "If any man preach any other Gospel unto you than that ye have received, let him be accursed."

These are strong words, but they show that it is no trifling matter in the sight of God for radical preachers and teachers to so twist and turn the plain teaching of Scripture and to put such false interpretation upon that which is so unmistakable in its meaning that it practically amounts to the preaching and teaching of "another Gospel."

It was desirable, however, that all the Baptist interests of those three countries should be unified under one leadership, and so the practical steps which the French brethren refer to in their communications were taken looking to that end. As the French brethren make plain, however, when it came to the question of the establishment of a Baptist theological seminary for the training of preachers and missionaries for these three great countries, the issue naturally arose as to what the teaching in the new seminary was to be. The French brethren, who related the circumstances to me this

cially for the founding of the seminary. Then they told me how the discussion finally headed up in the question of what was to be taught in the seminary. The faithful believers in their ranks, led by such men as Brother Blocher and Brother Dubarry, said that it was their desire and expectation that the old Baptist faith should be taught and only that. All that they wanted was to stand on the open Bible as truly the Word of God and our only and sufficient rule of faith and practice. The other side, however, whose real leaders are a graduate of a radical French seminary, and

real injury to the work. Brother Dubarry told me how though they had had to separate from their former colleagues for conscience' sake, he had pointed out to Dr. Franklin that it would be a real injustice and a real injury to the cause if the support of the American Baptist Foreign Mission Society was withdrawn before they had had time and opportunity to arrange for help from other sources. *But in the face of this I support you, out of love.* And for nearly a year now, those faithful French Baptists have had to struggle along, and, of necessity, have suffered, and have had to curtail their work because of the sudden withdrawal of financial support. These brethren told me how some of the preachers had not been able even to buy shoes during the year. I had the joyful privilege personally of leaving with them some money—all that I was possibly able to give them—with the instructions that they were to divide it up and use it in the cases of greatest personal need. And the letters I have received telling me about what was done with that money are touching in the extreme.

I have talked with Dr. Lewis (one of Dr. Franklin's chief lieutenants in Europe), and his statement of the French situation, while it was designed to soften the facts, readily did not alter the conclusions and convictions that I had reached through talking with the French brethren. The facts are there, and we may dress them up in any way that we desire, but back behind the plausible excuses, and under the fauzy covering of "expediency," "uniformity in the work" etc., is the cold truth that the real believers among the leaders of our French Baptists, who dared to stand loyally, and yet firmly for the authority of the Bible and the other great fundamental truths of Baptists, were penalized for their fidelity. *After all of the discussions and explanations are over, the condition under which they could have had the continued support of the Society was willingness on their part to bow their heads to the yoke of Modernism to stultify their consciences by fellowship with unbelief, and to betray the cause entrusted to them by the great Head of the Church, by striking hands and standing together with those who were denying the faith once for all delivered to the saints. Instead of being rewarded for their fidelity, they*

were rejected. Instead of being secured, they were starved of being secured.

I confess that what I found in France moved me with profound sorrow, and stirred me to the deepest depths of my being, because it proved beyond a shadow of a doubt that the leadership of our beloved denomination, so far as the foreign mission interests are concerned, is in the hands of Modernists, just as the leadership of our educational forces in the homeland is in the hands of Modernists.

And the time has come when the great mass of Northern Baptists should be given the truth, at any cost and all hazards. The masses of Northern Baptists should open their eyes and their minds and their hearts to receive the truth of conditions as they are, and then they should arise as one man, and in the name of the Heavenly Father, who gave us our Bibles, and the Divine Christ, who shed His blood to save us from our sins, they should repudiate and reject forever these unedical leaders in both the educational and missionary ranks, and if they do not, then our Baptist cause is lost forever, so far as the Northland and the missions of Northern Baptists are concerned.

I am not charging, nor do I believe, that all of our missionaries are unsound, or that even a majority of them at this time are unsound, but I do hold that facts which have been given prove that the controlling and determining leadership is in the hands of Modernists and radicals, and it is but a matter of time until the faithful missionaries everywhere are worn down into submission—as was tried in France—and are finally replaced, year by year, by other teachers and workers on the foreign fields, until Modernism—that is to say, radicalism and settled unbelief in the great Baptist fundamentals—will be triumphant everywhere. God save us from such a day! And may Northern Baptists arise now and with a resolute purpose, unshakable faith, and dauntless courage, defeat these evil agencies before it is too late!

I repeat here, in closing, what I said in another article a little while ago, and that is that it is impossible to imagine our Foreign Missionary Society doing such things as have been done by it recently under the leadership of Dr. A. J. Gordon or Dr. Harry

Mable. We know what their policies and positions would have been on these matters if either Dr. Gordon or Dr. Mable had been at the head of such a committee as that which went to France, when the issue between belief and unbelief, a whole Bible and a mutilated Bible, a full Christ or a whittled-down Christ, was presented to them. We know that either one of these great men would have said, "Brethren, we are greatly pained by this division, but we are Baptists, and we are believers in the whole faith of our fathers, and since the issue is raised, we will say that we will cast in our lot with the true believers here in France. We will not take the money of our constituents in America and use it to support unbelief and the rejection of the old faith. We will stand with you faithful brethren who believe the Word and practice it under the guidance of God's Holy Spirit!"

And if such a position had been taken by Dr. Franklin and those with him, the result would have been unity in France, for the opposition of radicalism would have soon worn out, and all of our Baptist interests in France, Switzerland and Belgium would have been saved to our cause.

I need only add that the testimony which follows now from Brethren Blocher and Dubarry cannot be discounted by insinuations against either the integrity or the sound judgment of these brethren and those who are with them, as has been attempted in the case of Brother and Sister Laraway, Miss Henshaw, and others of us who have made a faithful and humble effort to turn the light on conditions as they really are, and to tear the mask from the ugly face of Modernism. Brother Blocher is a son-in-law of the beloved Dr. Reubens Sailens. He is pastor of the Paris Tabernacle, and is a man of unimpeachable character and of the greatest ability. Brother Dubarry is pastor of our Baptist church at Nines, France, and his ability and character, and the esteem in which he is held by those who know him, is proved by the fact that he was sent as representative of the Baptists of Switzerland, Belgium and France to the International Conference in London a little while ago, which was the forerunner of the recent Baptist World Alliance. Brother Dubarry was

tendered, and was urged to accept, the position of Secretary for all of the French-speaking Baptist work by our Foreign Mission Board before these recent troubles came up, and recently he has been elected as chairman of the provisional executive committee of the new evangelical Baptist organization which is being formed. I would point out further that every statement Miss Henshaw made to us in advance about conditions in France has been verified by what I found there, and by what brethren Blocher and Dubarry have written. Since she has proved most accurate in her statements about the French situation, we may readily believe that she has told us only the true facts about conditions in China, and elsewhere on the foreign fields, as reflected in the letters in the files of the Foreign Mission Society, which the leaders are hiding from our denunciation. The very weakness of the recent letter which the leaders of the Foreign Mission Society have sent out is a sufficient indictment of them!

I present first the letter from Brother Blocher as it comes first chronologically in this unfortunate and unhappy chapter in the history of our French Baptist work. Brother Dubarry's letter follows as a natural and logical climax, and both letters speak for themselves. Then comes a closing word from Miss Henshaw.

The Editor of THE FUNDAMENTALIST asks a thoughtful and prayerful reading of these matters by all who love our Lord in sincerity, and who are faithful to His Word, and he expresses the earnest hope that many readers will be moved to send a contribution for the immediate relief of our Baptist cause in France. THE FUNDAMENTALIST will gladly forward to these brethren any contributions which are sent in for that purpose. Many thousands of dollars are immediately and urgently needed, as Brother Blocher and his faithful church are engaged in a building enterprise made necessary by their separation from their former sources of help. THE FUNDAMENTALIST will divide any undesignated funds sent in between the work of Brother Blocher and that represented by Brother Dubarry and his group, on an equitable basis, according to the needs of the several fields. The letters from these two brethren follow.

How I Left the French-Speaking Baptist Union and the American Baptist Foreign Mission Society

By Rev. A. Blocher

DEAR DR. STRATON:

I am very grateful to you for your kind interest in our work. According to your request, I will now put into writing the reasons for our separation from the French Baptist Union, through which we were severed from the A.B.F.M.S.

Though it is painful to speak of brethren who have departed from the simplicity of the faith, it is still more painful to see true believers deluded into a tolerance of error which ends in the strengthening of its supporters and in the isolation and suffering of those who stand for God's Word.

It was in July, 1920, that our French work went through its hour of trial of faith. We had just emerged from the war, and felt somewhat like Noah when he came out of the ark. A deluge of fire and destruction had swept over our land, but we were spared to live in the new era.

Our dear American friends who had

been so kind during the war, were deeply desirous to help us in a forward movement. A conference of French Baptist delegates had been convened in Paris to meet Dr. J. H. Franklin, Foreign Secretary of the American Baptist Foreign Mission Society; Dr. E. Hunt, President of the Northern Baptist Convention, and Dr. Charles Brooks, Commissioner for Europe.

The purpose of this meeting was to discuss the ways and means how best to enlarge the work. The hopes of all ran high.

On July 26 the conference began. It was held in our previous chapel, which belongs to the American Baptist Foreign Mission Society.

In the morning session Dr. Franklin laid before us a general plan of extension. The field workers were left to discuss it between themselves in the afternoon, and the results were to be brought before the evening meeting in

which our American visitors were to join us again.

It was in the afternoon session that for the first time in the history of the French work we were clearly faced with the modern theological evil. The main question under debate was the creation of a school of theology, or seminary. As we had none, this was our great need. As long as we discussed the secondary points in connection with this proposition all went fairly smoothly. Suddenly, however, one of the delegates rose and asked what kind of teaching would be given, and would the book of Jonah, for instance, be treated as a mere parable. *We knew that Modernistic tendencies existed among us, but not to what extent. Now was the testing time, what the coming generation of preachers was to be would depend on their training.* The future of the mission was involved in that afternoon's discussion. Would a whole Bible be the

text-book or a dismembered one? *If not a whole Bible, then it would not be a whole Christ, but a diminished and mutilated one.*

For hours the opinions clashed. Finally the matter was referred to the standing committee. Between the afternoon and the evening meeting, one of our opponents, vice-president of the French Baptist Northern Federation, came to see me and most insistently demanded that I should bring this question that evening before our American visitors.

Evidently everything depended on their advice. They represented the Society which had always supported our work. We had obligations towards it which could never be repaid, and we needed its support more than ever. *Should they disapprove of anti-Biblical Modernism in the proposed Seminary then the cause of fidelity would be safe but, if not, then Modernism would gain the upper hand,*

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There is no financial profit for anyone through this paper. The editorial work and all other work is a labor of love. But money is urgently needed to make this undertaking a success. We ask all who are interested and desire to help in this important matter, not only to subscribe for the paper, but to send also, if possible, a contribution, so that we can send the paper to ministers and laymen who should have the information which it contains. We hope that a large number of friends will subscribe for others and send us the names to whom they wish the paper sent.

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In the evening meeting, therefore, I put the case before the gathering. It was a solemn hour. In breathless silence all waited for our dear visitors' words. *How our hearts yearned to hear from these much honored friends of our churches strong words in favor of the Book of God. But, alas! they only exhorted us to mutual forbearance, to the burying of "minor differences" and to brotherly love.* Yet we knew in our hearts that the case in point was not one where brotherly love was lacking, nor was it one of "minor differences," but one where the future of the Lord's work was at stake, and our faithfulness to His revelation.

The sleepless night which followed was one which I shall never forget. God's Spirit fought out with me the real basis of Christian co-operation, and I decided that in future I would only labor in the Gospel with those who believe in all the Scriptures. The next morning I sent notice of my resignation from the committee of the French Baptist Union to Dr. Franklin.

Many of our French brethren, though personally sound, highly dis-

approved of such so-called "narrowness." They considered that as long as they were the numerical majority (and how delusive that is!) they could afford the risk of leaving Modernism to leave our mission.

It was extremely painful to have to stand alone, but I realized that truth is not a personal property which we are free to barter, but a trust. *Faithfulness spells separation from error and not co-operation with it. Tolerance of Modernism in the ranks of the soldiers of the cross is treason, which means sooner or later eternal ruin for dying souls.* Some of the very brethren who felt so sure about controlling the dangerous movement were forcibly brought to see their illusion at the next French Baptist annual meeting, when the ballot went against them, and when they had to leave the French Baptist Union in their turn.

But let us return to my own separation. It was a great joy to me that my church at its next meeting decided unanimously to leave the French Baptist Union. It was a step of faith, and it meant heavy financial loss, especially because we should have to

face alone and in deep poverty the high cost of erecting a new place of worship. *Yet we felt that we would not be alone having the lot by our side on the lonely road of faith.*

God has been wonderfully faithful. He has raised up helpers from the most unexpected quarters. Again and again we have witnessed the working of miracles. In 1922 we moved our services to our present address, 167 rue Belliard, where we purchased a small house and a good building site. This has been made possible, thanks to the extraordinary spirit of sacrifice of our people. Our hall unfortunately is quite inadequate for our needs, as it only seats 120 people. But two months ago we laid the foundations of our new chapel, to be called the *Paris Tabernacle* and now the walls are rising. We have in hand 100,600 francs. This is nearly three-fifths of the cost of the basement. The total cost of the whole structure will be \$49,000 to \$50,000 more. We would not feel justified in constructing more than the basement should the Lord not provide at least two-thirds of the amount yet lacking. We do not deem it wise or

Scriptural to run into debt. Yet we would greatly regret to be compelled to roof over the basement and stop the work. It would mean so much more useless expenditure. We cry to God to remember our need and touch the hearts of some of His saints who want His Word to be faithfully proclaimed. Our present work is in a totally new district, the most populous one of Paris, with many cinemas and no means of grace. We are the only Protestant chapel for 200,000 souls!

The Lord has wonderfully raised up workers in our small church. *Wine* of our young people are in training for Christian service. We trust that the one who has thrust them into the field will also touch hearts to provide the means for their activity.

France is slowly turning away from agnosticism. Since the war there is a marked spiritual change. Shall Rome be left to reap the fruits or shall the true Gospel of the cross be brought to these who are groping after God?

Believe me, dear Dr. Stratton, gratefully yours in the service of the Gospel. A. BLOCHKA.

Separation from Unbelief or Surrender of the Faith

By Rev. Robert Dubarry

My dear Dr. Stratton:

I am writing on behalf of an association of French-speaking Baptist churches which have lost the support of the American Baptist Foreign Mission Society for the following reasons:

For over a generation geographical, historical and tactical motives had led to the parallel working in our lands of two Baptist organizations—a northern Franco-Belgian and a southern Franco-Swiss Association. The coming of a younger generation, the new problems raised by the war, and various practical reasons prepared, on all sides, a sincere welcome to the proposals of the Board of the American Baptist Foreign Mission Society for the unification of their French-speaking missionary work. However, the representatives of the Franco-Swiss Association made it very plain that they could not entertain the thought of co-operating with the future organization, unless it were definitely understood that it would be along the lines of the old orthodox Baptist faith. But it was soon found that there were reasons for watching a group of enterprising brethren, who were visibly bent towards a "broadening" of the denomination along unsafe doctrinal lines. A full and fair opportunity was given to the new organization to ascertain that danger and react against it. But perception and reaction were weak enough to embolden the influences we feared. As soon as we perceived that co-operation in an atmosphere from which unsound new energy could not be hatched, would mean neutralizing compromise and prospects of internal conflicts of methods and influence, a number of our churches felt led not to go further with the experiment, and left quietly the general body, with a view to organizing themselves in a new association, on a doctrinal basis of a safe, conservative type.

This unavoidable step greatly disappointed the Board of the American Baptist Foreign Mission Society, who had planned to enlarge substantially their unified work. Their representatives did their best to bring both sections back together, taking various practical steps to dispel the fears of conservatives. Thus was secured the elimination from official leadership of the brethren whose tendencies had been most objected to, and the calling to responsible positions of others, of a

well-known evangelical type. *We could not, however, shut our eyes to the fact that those brethren, whose views and methods we could not conscientiously accept, were bent on continuing to exert unofficially, from behind the scenes, a pervasive influence on the orientation and management of the missionary work.* We could not but realize that the preference of certain conservatives to remain with their "broader" friends instead of coming with us, meant that they did not see the urgency of our reaction against dangerous tendencies, and we therefore felt that our return to the general body would mean for us a surrender of our contention for things we consider crucial in our precious Baptist faith.

Our intimate knowledge of conditions in French-speaking Baptist lands had made us painfully conscious that we were the only organization which, as a body, was able and determined to react against certain of the most subtle and dangerous invasions of new theology, and its resulting worldly methods. This sense of our privilege and responsibility, and the certitude that we would waste our time and strength and impair our peace of mind in trying to stop, from the inside, the nascent but irresistible wave of danger menacing the unified body, prevented us from turning back.

This was the more painful for us as we had no personal grievance whatever with the brethren from whom we had regretfully separated, all of whom he deservedly held as sincere Christian men, and none of whom having ever advocated what are usually considered as the most extreme views. *But the attitude of a number of these brethren on the capital question of the infallible authority of the Bible in all the matters it deals with could be fairly determined by their action.* Thus, many of them declare their belief in a second chance of salvation after death, being either universalists, or conditionalists who strongly deny the immortality of the soul. *Certain of them do not admit the historical reality of such Bible stories as that of Jonah.* A large number of them give their chief effort to the fostering of social Christianity, and far more earnestly favor the spread of Dr. Rauschenbush's and Dr. Fosdick's works than the immortal messages of grace of other Baptists of the Bunyan or

Spurgeon type. *All of them have hitherto chosen to maintain the official and intimate co-operation of their body with a general French federation, which includes Unitarians, and which has in its program co-operation in religious activities, prayer meetings and communion services where affiliated Baptists and those who boldly deny the final authority of the Bible, the deity of Jesus Christ and His blood bought redemption are expected to witness together.* Finally, very few of the brethren we have had to leave are known to have ever effectively reacted against the dangerous present drift of Protestantism, or to have taken active steps to strengthen the hands of those of us who were wearing ourselves out in trying to protect the denomination against the subtle or open inroads of new and revolutionary radical tendencies. Without denying that most of the brethren we had the regret of separating from, may to have avight we are utterly at variance with us, they do co-operation entails not only a community of faith, but a unity of action. That we could not secure with the present generation, and it made our separate walk unavoidable.

To make a very long story short, we have been led to add as a corollary to our exit from the general French Baptist organization the painful duty of ceasing our hitherto most pleasant co-operation with the American Baptist Foreign Mission Society, whose recent concern for fostering an impossible organic unity in French-speaking lands has seemed to us greater than its concern to encourage us in our vital and difficult reaction against what we claimed to be very dangerous tendencies. *To have remained connected with the Society would have meant for us a tacit approval of its policy, and would have led her to continue in her embarrassing attempts to persuade us to accept a compromise in returning to a fold where we would have been prevented from taking the Christian attitude we ought to have towards what we consider to be pernicious heresy. The position and action of the Society are therefore wholly responsible for the fact that since the beginning of the present year we have had altogether to do without our former appropriations from the Board.*

Certain high motives have led our people to delay hitherto their appeals for aid; but the time seems to have come for us to attempt to draw the attention of those in America who feel the same concern as we do for the safeguarding of pure doctrine. This we are doing chiefly because of the wide open door of usefulness we have before us, and which we could enter with exceptional efficiency if the fine working power of our churches were utilized to its maximum with the help of an enlarged staff and of better equipment. French-speaking lands have been, especially since the war, selected with great wisdom as fields of unparalleled promise by other denominations, whose big enterprises have thrown into the shade the miserably equipped and distressingly undermanned stations of Baptists, which because of their better methods have nevertheless always proved to be comparatively the most successful. We unity add that all our stations are located in incompressible strategic points, that there is generally a fine, aggressive spirit in the churches, and that their staff is composed of experienced, gifted, spiritual, disinterested men. The present opportunity is unique for a much deeper and greatly enlarged Baptist effort, and the bright outlook for the near future of France makes it one of the very best and most promising Baptist grounds for investment in the world.

The writer, who has been called to act as Chairman of the provisional executive committee of the new evangelical Baptist organization, has been asked by his French-speaking brethren to pay his third visit to the United States, this time with the purpose of entering into relationship with those who might feel led to help such a cause as that described above. He plans to spend a good part of the winter in America. It is too much to ask that a future issue of THE FUNDAMENTALIST may insert for its readers some more particulars regarding the detailed program of that visit, and that correspondence and advice should be addressed to the writer in the care of the Editor?

With sincere regards and thanks, I am, dear Dr. Stratton,

Yours in the glorious faith.

ROBERT DUBARRY.

What I Know of the Baptist Situation in France

By Bertha D. Henshaw

During my term of service with the American Baptist Foreign Mission Society for nearly three years, I became quite familiar with the entire situation in France and the conditions which have given our "Fundamentalist" brethren such concern and anguish of heart. And I, too, shared with them in their distress. My heart went out to them in the deepest and fullest sympathy, as I realized, as they did not fully realize at the time, that their appeals and pleading in lengthy and frequent letters were for the most part in vain, as my observations led me to believe that it was the policy of the Foreign Mission Board to carry on the work along "broad", "progressive", "moderate" lines, which very things were causing our friends so much distress.

The memorable conference with American delegates held in July, 1920, to which Pastor Blocher refers in his statement, took place just after I had taken up my work with the Foreign Mission Society. Of course, I did not know at that time about the situation in France, neither could I understand fully what was taking place there through the correspondence that came into the rooms from that country. But one letter which came under my observation at that time made a deep impression on me. It was from Brother Blocher, and written the day after his sleepless night mentioned in his statement appearing in this number of THE FUNDAMENTALIST. It was short. He did not go into lengthy explanations or details. He just stated that after a night of prayer, when (to use his own words) "God's Spirit fought out with me the real basis of Christian co-operation", he decided before the dawn broke that he would "only labor in the Gospel with those who believe in all the Scriptures." He spoke of the peace and satisfaction which filled his heart after that decision, although he realized that it meant severance of connections with the Baptist Foreign Mission Society and the cutting off of all appropriations. I remember what a real sense of joy and satisfaction filled my own heart because of the stand Brother Blocher had taken, and I prayed earnestly for him, that he might stand true and firm, and that the Lord would supply all his needs.

Some of the other churches did not feel clear about taking such a step as Brother Blocher had taken at that time. Not realizing just what the sympathies of representatives of the Foreign Mission Board really lay on and they are not the only ones who have been blinded in this matter for years—they felt that by remaining in the Union they might be able to control the dangerous movement. But they soon found out their mistake as they realized that the broad moderate element, although in the minority, were really in control of the Union.

I will say that I believe that the Foreign Secretaries and other representatives of the Board tried to be impartial and fair to our Fundamen-

talist French brethren as far as "Liberals" can be fair and impartial to "Fundamentalists"—at least up to last November, when they were notified that their appropriations would be cut off at the end of the year, and that, to my mind, was most unfair and unjust. In the year 1922, when one representative of the Foreign Mission Society in France failed to bring about the desired harmony and unification between the Modernists and Fundamentalists, another was appointed whom it was thought would show absolute fairness and impartiality toward both sides—a man of "tact", "good judgment", "common sense", and all that. Although he did not at first show his sympathy with the broad wing so openly as did the former representative, yet my observations led me to understand quite clearly where he stood and where his sympathies lay, and that representatives of the Board here in New York City were one with him. I often thought how hopeless was the case of our French brethren as things stood. In their efforts to contend so earnestly for the faith which was so precious to them, as, on the strength of promises and assurances made to them, they patiently waited on, with Fundamentalist work, hoping against hope that their friend, Dr. Franklin, would soon understand the situation as they did, as they thought it had probably been misrepresented to him by those in office in France, and conditions would be changed.

Then when it seemed as if they could not go on any longer under those unbearable conditions, Brother Dubarry, in May of last year, hinted to Dr. Franklin, who was planning to visit France that fall, that the only solution to the difficulties might be for them to organize outside of the American Baptist Foreign Mission Society, and suggested that in order to prevent unhurried and unfortunate arrangements, he consider beforehand such a solution and plans for the time and terms of a transfer to some other Society. But Dr. Franklin and the Board would not hear of such a transfer and insisted that Brother Dubarry and his group postpone separation from the Foreign Mission Society until Dr. W. O. Lewis, the new representative of the Board for France, who was to take up his work in that country in August, would have opportunity to look into the situation and give his advice based on knowledge of the facts, and Brother Dubarry was assured that if they did finally feel led to unite with another organization, sufficient time would be given, after such a decision had been reached, for them to secure support from others. In a letter sent by Brother Dubarry to his group of churches, he told them that after much reflection and prayer he felt that he could not refuse that "mark of fraternal respect" asked of them, and he advised the churches to wait until Dr. Lewis could confer with them to settle definitely their relation to the New York Board.

The coming of Dr. Lewis was awaited with anticipation and hope—though ever growing fainter—that a better day might dawn for them with his coming. But again they were disappointed. With such conference and such discussion the hopelessness of their appeal was more and more apparent.

In October of 1922, while waiting for further developments, and praying earnestly for light and guidance, Brother Dubarry wrote to one of our Fundamentalist leaders in America, from whom he was confident of sympathy and helpful advice, stating quite briefly the situation and explaining that they had not yet finally decided to sever connections with our Baptist Foreign Mission Society, but while waiting out of consideration for their American friends for any new development that might come, they felt that it was wise to study without further delay what steps should be taken for the future support of their work in the probable event of secession.

This letter was written in the fairest and kindest spirit toward the Foreign Mission Board and its representatives, and he barely touched on the real facts of the situation. Moreover, the letter was written confidentially to safeguard his statements becoming known regarding conditions in France and thus causing embarrassment to the American friends of the Foreign Mission Society—and all through this sad experience I observed that most commendable spirit on the part of our French brethren, even though, in withholding the truth and the real facts, it increased and prolonged their own suffering and distress.

But in spite of these efforts to be fair and kind, about the middle of November, 1922, without any previous notice or warning of such unjust and unfair procedure, the Foreign Mission Board's representative in France decided that the appropriations for our Fundamentalist brethren should cease by the end of the year, and when he communicated this advice to the Society's headquarters, the Board stood with him in the matter.

I mention this letter, as it leaked out that it had been written, and when it finally became known to the Foreign Mission Secretary, because of insistence that a copy should be sent to the Society's headquarters. Brother Dubarry felt compelled to comply with that request. Perhaps, among his sympathetic friends, I only have known of the increased suffering as a result of that perfectly proper and justifiable procedure in sending a personal, private letter to a friend who would understand and sympathize, as none of the Foreign Mission Society representatives did, on the part of Brother Dubarry.

It may be that Brother Dubarry would not wish me to mention this matter, but I believe that he will forgive me for so doing. Because of statements and explanations of the French situation, which I know to

have been made to certain persons in America, which, to say the least, I have felt were not right or fair to our French brethren, I am going into this matter a little more in detail than they have done. It was contended by the representatives of the Foreign Mission Society that the support had ceased because our brethren had informed them of their intention to separate from the Society, and because they had taken such active steps on that account as writing the letter to their friend in America. But one or two other little points of interest in connection with this matter came under my observation while I was with the Society, which might throw more light on this sad picture were I to mention them.

Now that the obstructionists are out of the way, and the Paris Baptist Theological School has ceased to be a "bone of contention," the work of that institution will continue unhindered, under the control and direction of a Committee appointed by the French-speaking Baptist Union; and the preparation, and initiation, as far as future usefulness in the Lord's service is concerned, of young men who are to be the future leaders and pastors in our Baptist work in France, will go on, approved of and encouraged by our Foreign Mission Society, under the supervision, teaching and influence of one of the strongest and most influential radical leaders in our Baptist work in France. He himself is a graduate of the Paris Theological Seminary ("broad" and liberal), and his theological students are spending part of their time in attendance at the classes of that Seminary. This man has also, for some time, been the editor of the three Baptist publications, "La Solidarité Sociale," "Le Témoin de la Verité" and another paper, which, of course, represent the views of the broad wing. We have also recently heard of his promotion as "chief" of the Baptist Young People's Society of France. He was responsible, too, for the entrance of the Baptist Union into the French Protestant Federation, of which he is Associate Secretary, where prayer meetings and communion service had mixed Baptist and Unitarian representatives at the Lyons Conference of two years ago, and where the religious co-operation of Unitarians with evangelicals was decided. The Lyons Congress had the warm approval of representatives of the American Baptist Foreign Mission Society, who sent a delegate, in spite of the refusal of the local Baptist church at Lyons to have anything to do with those meetings.

We would now lay the needs of the Baptist work in France upon the hearts of our readers, and we hope that God will raise up friends to take up the support of the important section of the work for which our French brethren, who have been so loyal and true to the faith, are directly responsible.

Correspondence

"Copies of your paper have been sent me and I am deeply interested in the work you are undertaking and join you in prayer that God will bless you in your work for the faith once for all delivered to the saints." Am a Baptist, and my heart aches at the drift

of so many of this denomination and others toward Modernism. An enclosing check for five dollars, one of which apply toward subscription to your paper, the rest to be used as you deem best in the interest of the work. I shall try to interest others."

"Enclosed find check for two dollars to cover our subscription to THE FUNDAMENTALIST for the balance of this year and next. We wish to thank you for sending copies of THE FUNDAMENTALIST to us without having received our subscription. We are very much

in sympathy with the League, and would do more financially if we were able."

"I am sorry that I cannot send a contribution to help send THE FUNDAMENTALIST to us without having received our subscription. We are very much

(Continued on page 8.)

Great Mass Meeting of All Baptist Fundamentalists

A Call to Baptists Who Believe That the Bible is God's Word, and Who Are Loyal to the Divine Christ

A series of mass meetings are being planned, under the auspices jointly of the Baptist Bible Union of North America and the Baptist Fundamentalist League of New York and Vicinity for Ministers and Laymen, to be held in New York and Brooklyn, December 2-7. Speakers of national and international reputation are being secured for these meetings. There will be meetings each afternoon and evening. The campaign will open with a great mass meeting Sunday afternoon, December 2, at three o'clock, in Brooklyn, and another in Manhattan. The remaining services will be held in the Calvary Baptist Church, 123 West Fifty-seventh Street, Manhattan; the afternoon meetings at three o'clock and the evening meetings at eight o'clock sharp. Dr. T. T. Shields of Toronto, Canada, President of the Baptist Bible Union of North America, is chairman of the program committee, and steps are actively under way looking to the development of the greatest program that Fundamentalists have ever given in North America. The design of this meeting is, first of all, to

bring all Baptist Fundamentalists together for conference and prayer, and for the consideration of practical steps looking to a unification of all of our Fundamentalist forces. It is hoped that this meeting will result in the formation of one solid body through which we can advance upon the common foe of modernism, rationalism and religious radicalism. The other main purpose of this series of mass meetings will be to make an onslaught in force upon the lines of ubelief. New York is now the center of the radical preaching of the day, and through the great New York newspapers these revolutionary religious ideas are being spread far and near, to the confusion of the people and the destruction of souls. It is purposed in this series of mass meetings to have utterances from outstanding leaders on such subjects as the inspiration, integrity and authority of the Bible as God's Word, the virgin birth, the deity of our Lord, the fact of a living God, rather than the mere principle or force in nature which evolutionists are bowing down to, the great doctrines of grace and of

salvation, the truth of a hereafter—of heaven and hell—and the crowning truth of the second coming of Jesus Christ and of a new heaven and a new earth wherein dwelleth righteousness. It is hoped that through these meetings the old truths upon which the Christian Church was founded will be sounded forth so strongly and with such ability as that the ranks of the radicals here may be thrown into confusion.

It is felt that the time is ripe for a demonstration in force of all true believers in opposition to all the insidious and destructive heresies of to-day. It is hoped that all Fundamentalist organizations throughout the North will send representatives to this meeting, and it is hoped that every individual Baptist Fundamentalist who can possibly plan to do so will attend. Mountaintop experiences are anticipated in these services, and God will doubtless redeem His promise and honor them who honor Him. The most economical possible arrangements will be made for those who attend from out of the city. Remember the dates—December 2d to the 7th, inclusive.

The Fundamentalist

Published monthly by the Baptist Fundamentalist League of Greater New York and Vicinity for Ministers and Laymen.
123 West 57th Street, New York

SUBSCRIPTION RATES

Single Subscription\$1.00
Single Copies10
10 or more copies mailed to one address 5 cents apiece.

Contributions toward the work gratefully accepted.

Editors:

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Unavoidable Delays

We regret the unavoidable delays in getting THE FUNDAMENTALIST out to our readers. Again it is late in going to press, and once more we are obliged to print two numbers together, which this time will be the October-November number. The Editor is taxed to the limit of his capacity, and as we have more work piling up than it is humanly possible for one man to do, we cannot be as prompt as we would like to be with everything, and some things have to wait until we can get at them. Often, too, the paper has to be held over, awaiting important matters to head up; and in the case of the present issue, we wished our readers to have the information regarding conditions in the Baptist work in France contained in the statements from our French brethren which were on their way to us across the ocean. When you find yourself impatient because THE FUNDAMENTALIST has not come at the time you think it should have reached you, just pray for the Editor, that he may be given the necessary strength and wisdom for all that he is called upon to do in connection with the work of his great church in the Metropolis, the Baptist Fundamentalist League, and the FUNDAMENTALISTS with a few other things thrown in. The Editor's work in connection with the paper is all voluntary and entirely a labor of love for our Master.

The Fundamentals

By William Jennings Bryan

The text of the resolution adopted by the Presbyterian Church (North-ern) last May at Indianapolis, reaffirming its position of orthodoxy, which is the same pronouncement as was made by the General Assembly held in 1910, reads as follows:

1. "It is an essential doctrine of the Word of God and our standards that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error."

2. "It is an essential doctrine of the Word of God and our standards that our Lord Jesus Christ was born of the Virgin Mary."

3. "It is an essential doctrine of the Word of God and our standards that Christ offered up Himself a sacrifice to satisfy Divine Justice and to reconcile us to God."

4. "It is an essential doctrine of the Word of God and of our standards concerning our Lord Jesus Christ that on the third day He rose again from the dead with the same body with which He suffered, with which also He ascended into heaven, and there sitteth at the right hand of His Father, making intercession."

5. "It is an essential doctrine of the Word of God as the supreme standard of our faith that our Lord Jesus showed His power and love by working mighty miracles. This working was not contrary to nature, but superior to it."

The resolution was a part of a minority report in the Fosdick case which, upon roll call, was substituted for the majority report by a majority of about eighty. While Dr. Fosdick's connection with the case may receive more attention in some sections, the reaffirmation of the church's attitude was vastly more important because it was the beginning of a movement that seems likely to spread through all the Christian churches throughout the world. The pronouncement discloses a line of cleavage between church members which exists to a greater or lesser extent, in all the denominations

and will necessarily focus attention upon the cause of the controversy.

The questions at issue are so vital and the differences of opinion so great—in fact, so irreconcilable—that it is due to the general public, as well as to the church, that the opposing views should be stated with clearness and candor.

I do not mean to bind anyone else either by my conclusions or by the reasons given for them, but I am quite sure that my views on this subject are in harmony with the views of a large majority of the members, not only of the Presbyterian church, but of all the churches that call themselves Christian.

The first proposition deals with the doctrine that necessarily comes first, namely, the inerrancy of the Bible. It is declared to be not only true, but "an essential doctrine of the Word of God and our standards, that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error."

The Bible is either the Word of God or merely a man-made book. If time permitted, I might defend the Christian position and point out as conclusive proof of the Bible's divine origin the fact that the wisest men living today, with an inheritance of all the learning of the past, with countless books to consult and great universities on every hand, cannot furnish the equal of, or a substitute for, this book which was compiled from the writings of men largely unlettered, scattered through many centuries and yet producing an unbroken story—men of a single race and living in a limited area, without the advantages of swift ships or telegraph wires. Why is it that we have made progress along other lines and yet have made no progress in the "Science of How to Love"—the one science of which the Bible treats? We go back to the Bible for the foundation of our statute law and find that Moses compressed into a few sentences what the learned lawyers of the present day spread over volumes.

We find in the Bible also the rules that govern our spiritual development and a moral code the like of which the world had never seen before and to which no improvements have been added throughout the centuries. Shall we accept the Bible as a book by inspiration given or conclude that civilization has so dragged us down that educated men of today cannot do that which was done then by men without the aid of schools? My purpose, however, is not to enter into an extended defense of the Bible but rather to point out that if most other be accepted as the revealed will of God or be de-throned and brought down to the level of the works of men.

When one asserts that the Bible is not infallible, he must measure it by some standard which he considers better authority than the Bible itself. If the Bible is to be rejected as an authority, upon whose authority is it to be condemned? We must have a standard, where shall we find it? When one decides that the Bible is, as a whole or in part, erroneous, he sits in judgment upon it and, looking down from his own infallibility, declares it fallible—that is, that it contains falsehoods or errors. As no two of the critics of the Bible fully agree as to what part is myth and what part is authentic history, each one, in fact, transfers the presumption of infallibility from the Bible to himself.

Upon the first proposition all the rest depend. If the Bible is true—that is, so divinely inspired as to be free from error—then the second, third, fourth and fifth propositions follow inevitably, because they are based upon what the Bible actually says in language clear and unmistakable. If, on the other hand, the Bible is not to be accepted as true, there is no reason why anybody should believe anything in it that he objects to, no matter upon what his objection is founded. He need not go to the trouble of giving a reason for it; if he is at liberty to eliminate any passage which he does not like, then no reason

is necessary. When the Bible ceases to be an authority—a divine authority—the Word of God can be accepted, rejected, or mutilated, according to the whim or mood of the reader.

The second proposition which declares it to be "an essential doctrine of the Word of God and our standards that our Lord Jesus Christ was born of the Virgin Mary" is really the pivotal point in the present controversy between the so-called liberals and those who are described as conservatives. The action of the General Assembly has so exasperated a number of Presbyterian preachers that they have openly declared that they do not believe in the virgin birth. Why? Because there is any uncertainty in the record of the Saviour's birth as given in Matthew and Luke? No, the account is written in simple language and in detail. Mary was the first one to inquire whether such a birth was possible. The atheists, the agnostics, the infidels, and the doubters, were all anticipated by the Virgin herself. It is fortunate that the

question was asked, because the answer to a question is more impressive than a statement which is not drawn out by a question. Luke, being a physician, was in the habit of dealing with childbirth. Who could more fittingly describe this event so important to the world?

Critics say that the virgin birth is only mentioned twice, once in the Gospel of Matthew and once in the Gospel of Luke, but to be entirely fair they ought to explain that no other Bible writers mention Christ's birth. The virgin birth is not contradicted by any Bible writer, and nearly every writer in the Bible records miracles or supernatural manifestations just as mysterious as the virgin birth.

The virgin birth is no more mysterious than the birth of each of us—it is simply different. No one without revelation has ever solved the mystery of life, whether it be the form in man or in the beast or in the plant. The God who can give life can certainly give it in any way or through any means that may please Him. It was just as easy for God to bring Christ into the world as He did, according to Matthew and Luke, and to bring us into the world as He did. Shall we doubt the power of God? If so, we do not believe in God, or relying upon our own wisdom, shall we deny that God would want to do what He is reported to have done? Who dares to make himself equal to God with God—is one must be if he knows, without possibility of mistake, what God would or would not do?

If Christ came down from the Father for the purpose of saving the people from their sins, is it unreasonable that His birth should have been different from the birth of others?

The task that Christ came to perform was more than a man's task. No man aspiring to be a God could have done what He did; it required a God descending to be a man. It is unreasonable that one who offered himself as a sacrifice for sin, revealed God to man, and guided man by His heavenly wisdom, should have been conceived of the Holy Ghost and born of the Virgin Mary? The rejection of the virgin birth not only condemns the Bible record on this subject as false but it changes one's whole conception of Christ and makes it difficult, if not impossible, to present Him as the Bible presents Him.

Those who refuse to believe in the virgin birth must account for Christ's birth in some other way. It is fair to say that most of them regard Jesus as the son of Joseph, conceived in lawful wedlock, unless they prefer to regard Him as the illegitimate child of an immoral woman. We would do them no injustice if we called them by some name that would distinguish them from Christians who accept the Bible as true and who believe that Christ was born as Matthew and Luke record.

The so-called liberals seem to think Christians intolerant when they refuse to count those worthy to bear the name of Christians who thus degrade the Son of God and Saviour of the world. Having adjusted themselves to the human theory, they cannot understand why it should shock Christians. As a matter of fact, the liberals are as dogmatic as the conservatives; they call the latter "unintelligent" and "ignorant" and assert—and they believe it—that "thinking" people will not join the church unless it allows the Bible to be so modified as to conform to what they call "the results of modern scientific research." The conservatives reply, first, that they have no right to change the Bible; second, that Christianity is intended for all, not for the so-called "thinkers" only. The common people who heard Christ gladly have never heard gladly those who would substitute Darwin's guess for the Mosaic record of creation; and,

third, that the pure and simple Gospel makes a stronger appeal, than a denatured gospel, to the intellectual as well as to the masses. In support of this they cite the fact that the churches that have adopted what they call the "scientific interpretation of the Bible" have not appealed to any large percentage of the educated and not at all to the average man, whereas the Bible, taken literally, has found followers in every land, among every race and language, among the rich and poor, among the educated and the uneducated. The Bible, as written, speaks a universal language and makes its appeal to the heart of mankind everywhere. Christianity, being a religion, is built upon the heart, as all religions are; it would cease to be a religion if it appealed to the intellect alone.

What progress can Christianity hope to make if it proclaims to the world that the Bible is full of error and that Jesus was but a man? Have not those who believe Christ to be the hope of the world and His plan of salvation the only plan that can raise man to the exalted place for which God intended him, have not such Christians a right to protest against what they believe to be a death-blow to Christianity?

Why do the liberals conceal their views and suppress discussion? If they believe that their interpretation of the Bible is correct, why do they not proclaim it from the house-top? Why do they attempt, by the use of epithets, to terrorize the masses of the church into accepting without proof or even discussion the views of those who put their own authority above the authority of the Bible? Surely we can expect of ministers, even though they call themselves liberal, a standard of honor as high as that which is required in politics. Candidates for office run upon platforms and ask the support only of those who entertain similar views; why should not candidates for pulpits be as frank with those who pay their salaries?

I digress for a moment to answer an oft-repeated assertion, namely, that the church is suppressing "freedom of thought." How can a church exist unless it stands for something? And who shall determine what the church stands for except the church itself? Why should anyone desire to preach for a church unless he agrees with the church? And why should a church permit one to represent it as a preacher who does not believe in the things for which it stands? Will any one contend that a minister who, after an examination, has been given a license to preach, is at liberty to change his views, renounce the doctrines of the church and then insist upon the right to misrepresent the church to those who pay his salary? Any man is free to believe anything he likes or to refuse to believe. That is his privilege in this country and it is a very important privilege which should always be protected. That is the very essence of freedom of conscience. But freedom of conscience belongs to individuals only. No man has a right to substitute his conscience for the conscience of a church or the conscience of a congregation. A preacher who conceals his views from those who pay his salary, knowing when he does so that his salary would terminate if his views were known, is obtaining money under false pretense and is just as guilty of a crime as the man who is sent to the penitentiary for obtaining money on false statements. A congregation has a right to assume that a preacher, if an honest man, would not accept a position unless his views were in agreement with the views of the church. Some preachers have tried to avoid a statement of their views by declaring non-essential the doctrines they reject—hence it was necessary for

the General Assembly to assert that these doctrines are essential as well as true. If a preacher can, by declaring a doctrine non-essential, justify himself in concealing his views on the subject, he can eliminate from the Bible anything he pleases, regardless of what the members of his congregation may regard as essential. The Presbyterian General Assembly has nailed these "essential" doctrines of the church on the front of the pulpit so that the congregation can measure the minister by the church's pronouncement.

But to return to the five points. The third proposition deals with the sacrificial character of the death of Christ. Those who reject the virgin birth quite naturally and for the same reason reject the doctrine of the atonement. They deny that man ever fell; on the contrary, they contend that man has been rising from the beginning and, therefore, needs no Saviour. To such, Christ is just an example, differing in value to different individuals according to the estimate that they place upon His wisdom. Those who reject the atonement and simply search Christ's teachings for advice (if at any time they feel they need His advice) describe the Nazarene in different ways. Some say that He was the most perfect man known to history; others say that He was a man of extraordinary merit; still others believe Him an unusual man for His time; while some would simply put the title "Mr." before His name and class him among the well meaning visionaries. To those who strip Christ of His deity, He can mean but little. If they will only take Him out of the man class and put him in the God class all that the Bible says of Him will be easily understood and gladly accepted.

It is hardly necessary to point out that the rejection of the atonement eliminates the element that has made Christianity a missionary force. In Christianity as men reject the doctrine of the atonement their interest in the spread of the gospel is paralyzed. Why cross stormy oceans and endure continuing sacrifices upon the frontiers of the world if mankind does not need a Saviour and Christ was but an ordinary human being? Those who admire and follow uninspired philosophers form literary clubs but not churches; and they send out few—if any—missionaries. Christ founded a spiritual kingdom—thousands of millions have gloried in His name—and millions have suffered death rather than surrender the faith that He implanted in their hearts; and this faith is living still. "In spite of dungeons, fire, and sword."

The fourth proposition, like the second and third, stands or falls with the first. The only information that we have regarding the bodily resurrection of Christ is found in the Bible and the only reason for rejecting it is the same given for the rejection of the virgin birth and the doctrine of the atonement, namely, that it is different from anything else known among men. The resurrection of Christ—the bodily resurrection—is declared in the General Assembly pronouncement to be not only true, but an essential doctrine. "If Christ be not raised, your faith is vain," exclaims the great apostle, Paul. The denial of Christ's resurrection, taken in connection with the denial of the virgin birth and the denial of the atonement, completes the denial of the Holy Ghost, the honor of a divine mission, and the resurrection, and Christ ceases to be a character of importance. He claimed to be the Son of God; He claimed that He came to save man; He met death with the calm assurance that His blood would cleanse from sin all who accepted His salvation. If He can be indicted and convicted of being an impostor, He must retire into obscurity. This cannot be; there has not

been a great reform in a thousand years that was not built about His teachings; there will not be in all the ages to come an important movement for the uplift of humanity that will not be inspired by His thought and words. He is the great "fact of history" and the growing figure of all time—the only growing figure in the world today. And yet, the so-called liberals would wring Him again in gravecloths and roll back the stone that served as a door for His sepulchre. In so doing, they would crush the hope and comfort He has brought to man. If the Bible is true, Christ has made of death a narrow, starlit strip between the companionship of yesterday and the reunion of tomorrow; if the Bible is false, who shall answer for us the agonizing question of Job, "If a man die, shall he live again?"

If Christ did not rise from the dead, He could not have appeared to His disciples and therefore we must discard as false the concluding verses of the last chapter of Matthew:

18. "And Jesus came and spake unto them, saying: All power is given unto me in Heaven and in earth.

19. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20. "Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always; even unto the end of the world."

Accepting this record as true, Christians carry to the world a gospel intended for every human being, a code of morals that is to endure for all time, and a Saviour, with all power behind Him, who will be present always. What kind of gospel can those preach whose Christ was born a man like themselves, performed no miracles, brought no salvation, and who, after preaching to a group of deluded followers, was laid away in a new made grave and became the perpetual prisoner of man's great enemy, death?

The fifth proposition asserts that belief in the miracles performed by Christ is an essential doctrine of the Word of God. This proposition might well have come second because the veracity of the Word of God must be denied before the miracles can be disputed and the miracles must be discarded before objection can be made to the second, third, and fourth propositions. The natural order with those who depart from the faith of our Fathers is first to deny the infallibility of the Bible, then to deny the authenticity of the miracles, then to deny the virgin birth, the atonement, and the resurrection because they are miracles. When all the miracles and all the supernatural are eliminated from the Bible it becomes a "scrap of paper." When its truths are diluted by the language of men they cease to stir the heart. "Weasel words," to use a phrase employed, if not coined, by President Roosevelt, such as "poetical," "allegorical," and "symbolical," suck the meaning out of the majestic utterances of those who were the spokesmen of Jehovah.

But what is it that thus progressively, whittles away the Word of God and destroys its vitality? I venture to assert that the unproven hypothesis of evolution is the root cause of nearly all the dissension in the church over the five points under discussion. "Liberalism," however you define it, is built upon the guess to which the euphonious name of "evolution" has been given. Not all evolutionists are dissenters, but all dissenters are evolutionists—some theistic evolutionists and some atheistic evolutionists. Those who call themselves theistic evolutionists indignantly deny that evolution is inconsistent with Christianity—but what are the facts?

First, Darwin began life a Christian

int, following the hypothesis that hears his name, he rejected, one after another, the vital principles of the Christian religion. Just before he died he wrote a letter (it is reproduced in his "Life and Letters") in which he describes his departure from the orthodox faith. He says that when as a young man he made his famous trip south on the Beagle he was "orthodox and heartily laughed at by some of the officers for quoting the Bible as an unanswerable authority on some point of morality." Expressing his opinion at the time he wrote the letter, he says, "I do not believe there ever has been any revelation." In the same letter he says that about the time he wrote "The Origin of Species" he desecrated to be called "theist because I felt "compelled to look for a first Cause, having an intelligent mind, in some degree analogous to man." But after that this belief, he says, became weaker "very gradually, with many fluctuations." He inquires, "Can the mind of man, which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions?" as "God and Heaven." He concludes by saying, "Mystery of the beginning of all things is insoluble by us, and I for one must be content to remain an agnostic." If that is what Darwinism did for Darwin, what is it likely to do for immature students who are throwing off parental authority and who gladly accept any hypothesis that will justify them in throwing off the authority of God also?

That Darwin's experience was not exceptional but the natural and logical result of the evolutionary hypothesis is proved by the investigations of Professor James H. Leuba, teacher of Psychology at Bryn Mawr College. Some eight years ago he wrote a book on "Belief in God and Immortality." He starts out by saying that belief in God and immortality is dying out among the educated in the United States. To prove his proposition, he submitted questions to the leading scientists of the country. He found the names of the scientists, five hundred of them in a book and expressed the belief that it contained the names of practically all the scientists of prominence. On the answers received, he declared that over half of these scientists told him that they did not believe in a personal God or a personal immortality. He then selected nine representative colleges and universities and wrote to the students. On their answers, he declared that fifteen per cent. of the freshmen had discarded Christianity, thirty per cent. of the juniors, and from forty to forty-five per cent. of the seniors who graduated. This change was, in his opinion, due to the influence of the "cultured men" under whose instruction the students passed.

Is not this testimony sufficient to challenge the attention of Christians? Will the Christian church admit that there is anything in education that naturally or necessarily weakens faith? This cannot be admitted. The church has been the greatest patron of learning—the greatest friend that education has ever had. What is there, then, in our colleges that undermines faith and paralyzes religion? Only one thing; namely, an hypothesis that links man in blood relationship with every other form of life, animal and vegetable, and makes him a cousin, to brute and bird, to the fish and reptile, to the flower and fruit and vegetable and weed. Even in Christian colleges the student is asked to substitute the hypothesis of evolution for the Bible record of creation, although not one species has ever yet been traced to another species. The "missing links" between a million species—Darwin estimated the number at from two to

three millions—are yet to be found; not one has been produced. And yet, it is a common thing for evolutionists—theistic evolutionists—to declare that evolution is as firmly established as the law of gravitation or the roundness of the earth.

Third, the ministers who dissented from the pronouncement of the General Assembly are evolutionists—they call themselves "theistic evolutionists," but theistic evolution is even more demoralizing in its influence than atheistic evolution. Atheistic evolution denies the existence of God and this arouses indignation. Theistic evolution, on the other hand, hurls the young Christian to sleep with the assurance that evolution recognizes God and offers a more sublime method of creation than the Bible records. Recently forty prominent Americans, among whom were two cabinet officers, one ex-cabinet officer, several bishops, and several college presidents, joined in a statement containing this language: "It is a sublime conception of God which is furnished by science," etc. Then follows a statement about God "revealing Himself through countless ages in the development of the earth as an abode for man and in the age-long inbreathing of life into its constituent matter culminating in man with his spiritual nature and all his God-like powers." This high-flown language compliments the ape theory at the expense of the Bible record of man's creation. Theistic evolution is an anesthetic; it deadens the pain while the Christian's religion is being removed.

There are all shades of belief among theistic evolutionists, according to the hold that the hypothesis has upon the mind. According to the religious momentum they acquired before they adopted it, and according to the extent to which they have applied it. Some stop when they have traced their ancestry to the jungle and established a kinship with the animal world below us. Exhausted by the effort, they are inconsistent enough to stop there and to accept all the Bible except Genesis. Some follow the path of evolution a little farther and reject some of the miracles, retaining the theory of the atonement, the virgin birth, and the resurrection, in spite of the fact that they all involve the miraculous. Others go still farther, differing in the place at which they stop, while some, like a Presbyterian preacher in New York, boldly announce that they do not accept any of the propositions declared by the General Assembly to be "essential" as well as true.

Theistic evolution and atheistic evolution travel together until they reach the origin of life; at this point the theistic evolutionist embraces the atheist, tolerantly if not affectionately, and says, "I beg your pardon, but here I must assume a Creator." Some put the beginning of life at twenty-five millions of years ago, some like Darwin, put it at two hundred millions of years ago; others add all the ciphers that they have to spare. Some theistic evolutionists, like Canon Barnes of Westminster Abbey, commence with the universe filled with "stuff" and imagine electrons coming out of "stuff" and forming atoms, atoms forming matter, matter forming life, life forming mind, and mind forming spirit, with infinite ages since God's creative power was permitted to act. Their far-away God does not invite prayer or give the comforting assurance of His presence—what creative power has the sense of responsibility if it must be strained through the blood of all animal life which, according to the evolutionist, forms man's ancestry? There is no place in evolution for the cry of the penitent soul; it knows no such transformation as being born again or having sins forgiven. As Romans confessed, even when an agnostic, it substitutes the "lonely mys-

tery of existence" for the "hallowed glory" of the creed of orthodox Christianity.

But your space will not permit any extended discussion of the subject of evolution; I could not, however, deal fairly with the discussion that is the action of the Presbyterian General Assembly has aroused without pointing out that which is responsible for the controversy. The evolutionary hypothesis is the only thing that has seriously menaced religion since the birth of Christ and it menaces all other religions as well as the Christian religion, and civilization as well as religion—at least this is the conviction of a multitude who regard belief in God as the most fundamental of all beliefs and see in Christ the hope of the future.

The world is just emerging from the bloodiest war known to history; thirty millions of human beings lost their lives directly or indirectly because of the war; three hundred billion dollars worth of property was destroyed, and the debts of the world are more than six times as great as when the first gun was fired. This war cannot be blamed upon ignorance; the governments of the civilized nations have been in the hands of educated men. The battleships, dreadnaughts, and superdreadnaughts were built by college graduates, and college graduates trained the armies of the world. Scientists mixed the poisonous gases and manufactured liquid fire. Intellect guided the nations, and learning without heart made war so hellish that civilization itself was about to commit suicide.

It is evident that nothing but universal peace can save the world from universal bankruptcy, and nothing but universal disarmament can bring universal peace. Not until the armies and navies are so reduced as to eliminate all thoughts of contest and merely provide domestic police protection can the world begin again the rebuilding of society. To whom can the world turn? To whom, except to the Prince of Peace. If the gigantic task of world rehabilitation must rest upon One reared in a carpenter shop, we must not divest Him of the strength that the task requires. Darwin's God was nowhere—he could not find him; Darwin's Bible was nothing—it had lost its inspiration; Darwin's Christ was nobody—he had a brute for his ancestor on both his father's and his mother's side. Evolution, carried to its logical conclusion, robs Christ of the glory of His virgin birth, of the uniqueness of His life, and of the triumph of His resurrection; such a Christ is impotent to save. If love is to be substituted for force and co-operation for combat, religion must lead the way.

The Presbyterian Church has reiterated its faith in God, in the Bible, and in Christ. During the week ending May 19, 1923, the Southern Baptist Convention endorsed as its platform the presentation of vital Christian principles set forth by President Mullins in his opening address. The pronouncement is as follows:

"We record again our unwavering adherence to the supernatural elements in the Christian religion. The Bible is God's revelation of Himself through man moved by the Holy Spirit, and is our sufficient certain and authoritative guide in religion. Jesus Christ was born of the Virgin Mary through the power of the Holy Spirit. He was the Divine and Eternal Son of God. He wrought miracles, healing the sick, casting out demons and raising the dead. He died as the vicarious, atoning Savior of the world and was buried. He arose again from the dead. The tomb was emptied of its contents. In His risen body He appeared many times to His disciples. He ascended to the right hand of the Father. He will come again in per-

son, the same Jesus who ascended from the Mount of Olives."

Other churches will do likewise. I doubt not that the movement will grow and spread until the song that startled the shepherds at Bethlehem will become the world's international anthem.

Conscientious Givers—A Stewardship Dilemma

Many of our readers, in great distress of mind, addressing to the Editor of THE FUNDAMENTALIST asking whether, in view of the conditions revealed, it is right for them to continue to make payments on their New World Movement pledges. Others, who are not definitely pledged to the New World Movement, but who have been giving to the Foreign Mission Society are disturbed at the possibility of their gifts being used to undermine the faith more precious to them than life itself.

It would not be proper for the editors of this paper to presume to decide this important matter for our correspondents. We can only commend them to their conscience as illumined by the Holy Spirit.

If, after earnest prayer for guidance, any of our readers feel compelled to discontinue contributions to the New World Movement or to the Foreign Mission Society, we ask their most careful consideration of the following suggestions:

First, and very important.—Write at once to your local representative of the Board of Promotion and tell him of your decision and the reason for it. Also write a similar letter to the General Director of the Board of Promotion, at No. 276 Fifth Avenue, New York City; and one to the Treasurer of the American Baptist Foreign Mission Society, George B. Huntington, also at No. 276 Fifth Avenue, New York City. If you do not express your protest the reason for your lack of support will not be known.

Second.—Practically all Baptist Mission work in City, State and Nation is embraced in the New World Movement. The large majority of these workers are thoroughly orthodox in belief and teaching. This is also true of many workers under the Foreign Mission Society. When support is withdrawn from the New World Movement and is given to un denominational or interdenominational mission work these true and faithful workers are also cut off from help. Perhaps some of our readers will feel led to designate their gifts to some faithful worker or some special field about which there is no question. If so, do NOT send the money to the local collection agency of the Board of Promotion, as there is some danger that it may be reported in such a way that the designation may be lost or counterbalanced when undesignated contributions are distributed to such designated worker or object. Send your gift direct to the worker or object that you wish to support.

Third.—We further suggest that our readers carefully and prayerfully consider the needs of the orthodox French brethren referred to elsewhere in this issue of THE FUNDAMENTALIST. Contributions for their work may be sent to the office of The Baptist Fundamentalist League, 123 West Fifth-seventh Street, New York City.

Just one more suggestion. Last, but not least in importance. The Baptist Fundamentalist League of Greater New York and vicinity, which is responsible for the publication of this paper, feels that it is rendering the highest possible service to our denomination and to our beloved Foreign Mission Society, and therefore to the cause of Christ, by exposing the conditions in the Foreign Society as it

present constituted and led, and in some other departments of our great work. Repeated private efforts to correct the situation having failed to receive any consideration the only course now open to us is through thorough publicity.

Needless to say this involves very heavy expenditure of funds. The denominationally owned organs are not available to us, and it costs hundreds of dollars to print and mail one issue of THE FUNDAMENTALIST to a selected list of fifteen thousand Baptists in the North. Please make this matter a subject of prayer, and if led to do so send a contribution to help us in meeting this expense.

We should receive a number of gifts running up into hundreds of dollars and many smaller gifts from one to one hundred dollars.

Correspondence

(Continued from page 4.)

MENTALIST to Baptists who ought to know conditions, but I'm sending you a subscriber as you will see by the enclosed subscription blank, also my own subscription.—(From a sister of Ohio.)

"Will you please mail me seventy-five copies of THE FUNDAMENTALIST of the issue of September, 1923. If you cannot spare this many copies, then send as many as you can. You may mail me a bill for the above.—(From Secretary of the Baptist Bible Union, Iowa.)

"The spirit of your FUNDAMENTALIST is that of the devil. No Christ in it. You are doing more injury to the Baptist faith than the devil himself. My children must not see such stuff.—(This sweet anonymous note was enclosed in copy of THE FUNDAMENTALIST returned to us.)

"I have received a copy of THE FUNDAMENTALIST and would like to have the paper continued to my address, but I cannot send you a dollar until my next check comes. The writer of this is a Fundamentalist and was present at the meeting held in Calvary Baptist Church last winter when the League was organized. I believe THE FUNDAMENTALIST has come to stay and is a necessity at this hour. We need something that will tell the Truth and not be afraid of the 'Machine.' Long may it live! Our church is holding some missionary money back because they did not know where to send it. I am writing to ask you if you can suggest some Baptist missionary that is sound in the faith, or some station where we can send our money.—(From a Baptist pastor of Iowa.)

"I want to thank you for your splendid letter as recorded in THE FUNDAMENTALIST of September. I feel that you have done the proper thing and such a clear, frank statement of facts will help bring matters to a head. May the kind Father bless you. How shall we ever call a halt to Modernism unless those who are the facts reveal them? A large number of our people seem not aware of the facts, and they contribute weekly in good faith, not knowing that their money is being spent in many cases to tear down the very thing they desire to build up. It is a deplorable situation. I hope that you will turn on the searchlight again and again that the people may know the facts.—(From a Baptist pastor of Maine.)

"I enclose check for one dollar for a subscription to your periodical for one year beginning with the October issue. I have long suspected that things were not what they should be in our foreign work. I listened to one of our leading

missionaries in China a while ago, and his address from first to last was pitched in the liberal key. Our people must be awakened to the situation. I enclose the names of a few prominent laymen who ought to have the July-August, and the September numbers of your paper. I want to express my hearty approval of Dr. Stratton's challenge of the right of a man like Dr. Faunce to speak from a Baptist platform. Such a protest was needed.—(From a Baptist pastor of Maine.)

"Instead of forwarding to you as requested, price of subscription to THE FUNDAMENTALIST, I am writing to say that I will appreciate it if you do not send any more of the undesired, unbrotherly and defamatory stuff that it contains to my table. Every time it comes, if I take the time to read it, my peace of mind is gone, and I am possessed by an uncomfortable sense of indignation and disgust at the absurd distortions of the situations and people dealt with. I am not joking when I say that it is the solemn conviction of many of us that the arch enemy of the Kingdom of God is using your propaganda of suspicion and division to defeat the work of God in our hands, as truly as the Pharisees (the orthodox religious leaders and teachers of the traditional view of truth of their day), were used to arouse suspicion, jealousy and enmity against the Master who dared to reinterpret what THEY considered settled and THE TRUTH for all time. How dare you follow in their train? Now if any man have not the SPIRIT of Christ, he is none of His.—(Two closely typed pages of this from a Baptist pastor of Mechanicalville N.Y.)

"I say praise the Lord for THE FUNDAMENTALIST. It is just what we need in these days when so many have become apostate and are denying the Word of God. Enclosed you will find check for \$2.00. Please send THE FUNDAMENTALIST to me at the above address and also to Mrs. G. W. C. Cambridge. May the Lord's richest blessing rest upon your labors.—(From a Baptist pastor of Cambridge, Mass.)

"Have just received your July and August papers. Enjoy it very much and on these days there are multitudes of earnest Christians throughout the world that will be eager to receive such a message of truth. I enclose check for \$5.00 to cover as follows: (Names of people to whom he wishes the paper sent follow.) Use balance of money as you see fit. Believe me, always as willing to help the cause.—(From a Sunday School superintendent of Buffalo, N.Y.)

"In sending me the last two issues of THE FUNDAMENTALIST, I suppose you thought that, as a Baptist church clerk, I would be in a position to send you a list of Baptist laymen. Well, you thought right, and I take pleasure in sending you such a list. . . . I enclose also check for \$5.00 to be used in any way the Lord may direct.—(From a church clerk of Philadelphia.)

"Enclosed find check for \$10 to be applied toward general expenses. I am heartily in sympathy and trust the Lord will bless your efforts to get rid of the Unitarians who are occupying Baptist pulpits.—(From a brother of Brooklyn.)

"Sample copies of THE FUNDAMENTALIST have greatly pleased me and I want to assure you of my co-operation in your gallant fight for the old Crossed, and thank God that this darkness and gross deception cannot last much longer, and when once the Baptist hosts are enlightened and aroused

they will rise in holy wrath and drive these false teachers and unbelievers from the leadership of our great denomination. Please enter my name on your subscription list and below you will find a list of prospective subscribers, and later I may be able to make a contribution to your work.—(From a Baptist pastor of Ohio.)

"Several days ago two copies of THE FUNDAMENTALIST reached my desk, but not until to-day did I find opportunity to read this vital and timely message, and allow me to say that I feel that it is high time that a concerted warfare be inaugurated against the deadly menace which not only threatens the Baptist denomination, but the entire earthly kingdom of Christ, and I am certainly glad to learn more of The Baptist Fundamentalist League and the Baptist Bible Union. The matters in question are assuming such gigantic proportions that it behooves all who believe in the whole counsel of God, to unite their forces to combat the evil.—(From a brother of Claysville Pa.)

"Recently, one of my men handed me a check to be used in supplying our literature table with the right sort of reading. This I have been doing, getting bundles from different places for free distribution. The enclosed check is for a bundle of THE FUNDAMENTALIST of current issue. Perhaps, if our people get a taste of the message contained in these later issues, they may be led to subscribe for themselves.—(From a Baptist pastor of Detroit, Mich.)

"I am one of your colored brethren. We are with you in this righteous fight of God's servant.—(From a Baptist pastor of Pennsylvania.)

"I receive THE FUNDAMENTALIST, and in it have read your statements as to conditions existing in the Missionary Boards, especially the Foreign Board. I have suspected the Foreign Board, and the revelation of those things which you write is only a confirmation of my fears. I wonder how the mass of our denomination would take these things if they were known to all.—(From a Baptist pastor of Chicago, Ill.)

"The specimen copy of THE FUNDAMENTALIST was received day before yesterday. I thank whoever sent my name; for it gives much information that I needed. I've always read 'The Watchman-Examiner,' and occasionally 'The Baptist,' so know there were two sides. Now, will you please tell me where; may safely send my missionary contributions? It seems dreadful for people to shut right off all money for the A.B.F.M.S. for some workers may be giving the right message, and their mission be crippled by such an action.—(From a sister of New York.)

"I am interested in your fight for the truth. Was glad you had the courage to protest in Atlantic City against the presenting of Dr. Faunce as a speaker before the Convention. I am not interested in any movement to 'withdraw' from our Baptist world-wide work, but hope to see it cleared so that the work founded by the Judsons and Ashmores, etc. of the past, may be carried on for God's glory.—(From a pastor of Harrisburg, Pa.)

"I received a sample copy of THE FUNDAMENTALIST to-day and I am so well pleased with it that I am enclosing \$1.00 for a year's subscription. It is about time for some one to make a protest against the inroads of Modernism in our denomination, and I know of no one better qualified for this work than Dr. Stratton. Every

Baptist minister in the country, who believes in the old faith and the old Book should rally around you and loyally support THE FUNDAMENTALIST, the great trouble with many of our preachers is that they are afraid to come out into the open and attack Modernism, for fear that they will be considered uneducated or behind the times. Well, I am just old-fashioned enough to believe in all the fundamental doctrines of the Christian faith and preach them in season and out.—(From a pastor of Michigan.)

"May I take the liberty of addressing you a line to ask you to kindly send me your paper which I understand is published monthly. I shall count it a great privilege if you can put me down on your mailing list. I have no way of sending you the dollar subscription, but I trust this will not preclude some kind friend giving it.—(From a missionary of Ceylon.)

"Please find check for \$100 for a year's subscription to THE FUNDAMENTALIST, beginning with the July number.—(From a brother in Egypt.)

"No doubt you received my subscription to THE FUNDAMENTALIST, for which payment was to be made later. My sister also subscribed. We were not able, financially, to pay for it at that time, but trusted that enough business would come to enable us by the time payment was due. We were disappointed and not able to pay for even one subscription between us. I am writing just to explain. We consider it work for our Saviour and Master, and wanted to help. Perhaps we can later on.—(From a sister of Brooklyn N.Y.)

"I want a complete collection of back numbers of THE FUNDAMENTALIST. An enclosing \$1.00. If it is more send the bill. It sounds good to me.—(From a brother in Haverhill Mass.)

"Will you please send me THE FUNDAMENTALIST. I thank you for the copy which I received last June, and meant to have subscribed for it before. Things are getting exciting at home and I want to know what is going on. I have belonged to the Bible Union of China almost from the start—at least, as soon as I heard of its existence. Would I be eligible out here for membership in the Baptist Bible Union?—(From missionary in China.)

"Your letter about subscription noted. I have appreciated the visits of THE FUNDAMENTALIST and have kept in touch with the movement back of Christ, as revealed in God's Word. I am heartily in sympathy with the movement and believe that it is being used of God to His glory. My present small salary of \$1,000 and a family to support makes it rather unwise to send in subscription of one dollar. I am constantly having to deny myself of things that seem quite necessary. Thanks for the visits of THE FUNDAMENTALIST in the past. I shall look eagerly to 'The Watchman-Examiner' to note your progress in what I think is real kingdom work.—(From a pastor of Vermont, to whom THE FUNDAMENTALIST is still being sent.)

"With great interest and rejoicing I have noticed your valiant fight for the fundamentalism of the faith, and in so doing pray that the Lord may sustain you and give you sufficient strength for the battle. Through reading the 'Searchlight' of Port Worth I was made acquainted with your paper THE FUNDAMENTALIST, and herewith enclose one dollar for a year's subscription.—(From a brother of New York.)

are quite generally off of the European market and we are consuming nearly all of our food at home, will it be possible for the farmer to obtain a price for his products as far above pre-war as prices generally and as the wages of city labor. When that day comes it will be impossible for labor to profiteer any longer at the expense of the farmer. Farmer and laboring man may then possibly be able to sit down and counsel together. For the next five or ten years, however, it would seem that organized labor is chiefly interested in using farmers to pull its political chestnuts out of the fire. Labor has no intention of foregoing any part of its present temporary economic advantage at the expense of the farmer. It is as hopeless to expect that laborers will give up their profiteering advantage as it would have been to expect the farmers to give up their temporary profiteering advantage which they had back in 1917 and 1918. . . . For the time being, the one thing for organized farmers to remember is that high wages cannot hurt them if they restrict their production to a point where there is very little surplus to put on an impoverished European market. Once farm production is brought down to this point it will be possible for farm products to rise in line with the wages of union labor, no matter if farmers are not organized. In fact, in our opinion, the most important thing with farmers is not so much organization to control the distribution as it is organization to control the production." But are the people of Europe going to be able to maintain themselves at full efficiency without the crops from the United States? Must we not in some way reorganize the economic life so that the people who need food can get it, even though the sellers of the food have to wait to receive their money?

She was formerly in Speer's office

THE STORY OF THE PRYING STENOGRAPHER

Keon Works, Nov. 24, 1923

Something over three years ago a middle aged woman applied for a position as a stenographer with the Baptist Foreign Mission Society. Her name was Bertha D. Henshaw. For eight years she had been a missionary in China under the Christian Alliance Board. Family reasons prevented her return to the mission field and she went to work as a stenographer in New York. As such she secured a position with the Baptist Foreign Mission Society, doing most of her work for Dr. James H. Franklin, one of the secretaries. She was an intense "Fundamentalist." It became evident to her, from some of the letters that passed through her hands, that some of the men on the foreign mission field saw Christianity in a different light from what she did. They were interested in helping to upbuild the Kingdom of God on earth as well as in bringing individuals into "the captivity of Christ." Such ideas did not fit in with her understanding of religion. She proceeded to note down instances of the expression of what she would have called "modernism." Then she resigned and took it upon herself to go to her former chief, Dr. Franklin, and ask to appear before the Baptist Foreign Mission Board with members of the Executive Committee of the Fundamentalist League, in order to accuse some of the missionaries and perhaps Dr. Franklin himself of holding "modern" views. The Fundamentalist League is what its name implies, a propaganda organization for "Fundamentalism." It is headed by the noisy Fundamentalist, John Roach Straton. Dr. Franklin asked Miss Henshaw to put her charges in writing. Miss Henshaw straightway went to Dr. Straton. Dr. Straton's conscience does not seem to have been troubled *(over)*

by the fact that Miss Henshaw had secured her information by what was little short of a criminal act. Anything was grist for his mill. So he and a committee of thirty of his fellows approached the Officers' Council of the Foreign Mission Society with the request that they be allowed to see some of the letters in the Society's files. The Officers' Council referred their petition to the Board of Managers. Straton and his fellows did not have a particularly pleasant three hours with the managers. To their minds, Mornay Williams, the distinguished vice chairman, who presided, had a "prejudiced and sarcastic attitude." No wonder! The Board of Managers insisted that the complainants put their charges in writing. Dr. Straton and the others have promised to do so, but they have not as yet. That is not wholly unnatural. If, without authorization of the Society they publish any part of the letters which Miss Henshaw reports, they will break the law. So nearly do their proceedings verge on the criminal. But putting aside the legal aspects of the case, how dignified is the position of these self-appointed judges, raising the wind on the basis of the tittle tattle of a stenographer! We trust that the Baptist Foreign Mission Society will fight this thing through. Above all, we trust that Dr. Franklin may not be moved by the threats of the Fundamentalists to give up his position with the Society. He is proving himself one of the foreign mission statesmen of the country. He is coming to rate with such men as Dr. Speer of the Presbyterian Board, Dr. Barton of the American Board, Dr. Frank Mason North of the Methodist Board. May the Baptist Foreign Mission Society have more Christian courage than did the Southern Methodist University in Texas. The Texas college finally yielded to the attack against Professor Rice, led by Frank Norris, the Dallas Fundamentalist. It is hard to believe that that is the way for a denomination, a college or a missionary society to stand out for the best in the world. May the Baptist Foreign Mission Society continue to stand valiantly for the liberty of the Baptist tradition, and not be afraid, if necessary, to suffer for righteousness sake. Ultimately that will be the course most successful financially as well as spiritually.

ARE BAPTISTS UNWELCOME IN SWEDEN?

SOME time since THE CHRISTIAN WORK implied to some of its readers that non-Lutheran churches were not quite welcome in Scandinavia, indeed, that they were looked upon as interlopers. The experience of the American delegates at the recent World Conference of the Baptists in Stockholm would suggest that as a matter of fact the Swedes felt very cordially toward the representatives of that communion. One of the American delegates, Dr. Harry S. Myers, a Secretary of the Board of Promotion of the Northern Baptist Convention, writes:

"When I reached Stockholm I had a very sore infected finger that I had brought from England. As soon as I had finished some necessary business I asked for a doctor. After several telephone calls I was taken to the hospital by a Swede whom I had met an hour before and was immediately attended by a doctor. I was asked to return the next day, and I went daily until it was well. I had learned a Swedish phrase which meant 'Many thanks,' and this was all they would accept. I was a guest of the city.

"The Prince, the Prime Minister, and many ministers attended the sessions of the Baptist Congress and expressed the most friendly interest in its sessions. The policemen are

St. George's Church

in the City of New York

Vol. XII.

November 25th, 1923

No. 6.

Religious Discussion

The discussion of religious subjects to be met with in every sort of print is not only good but indicative. It means a more widely scattered and a more serious questioning than has ever happened in our time. The questions are intelligent and arise out of every day thinking and the enlargement of the general freedom which we inherit. Ministers have to think and study as they never did in the past when there was less freedom of thought and more exercise of authority. Christianity is being discussed today irrespective of all the discussions of past days. Old theologies are being weighed—creeds are being criticised—sanctions of past satisfactions are being examined with reference to their fitness to satisfy the modern man with his complex modern problems. If any one's faith in Christianity depends upon either a creed or a miracle or upon some special theological expression wrought in the remote conflicts of Church Councils or fashioned by human debate and decision—he is actuated by motives that do him small credit as a thoughtful person and cause him to render feeble assistance to a religion which does not in the least depend for its vitality or vocation upon these symbolic and useful vehicles of religion's swaddling clothes. To those whose vision is neither dimmed by too much fixity upon non-essentials, nor blurred by the excessive demands of temperament, the present is full of reasonable hope and the future fraught with spiritual promise. This is no time for a theological leash, but a time of confident expectation in the realm of religious liberty. The religion of Jesus was never as sublime as now, never so thrilling to sound imagination as to-day and never so fundamentally necessary in human affairs as at present and what is more the wisest thinkers are being forced and not persuaded to deal with that spiritual issue. The timid and the unthinking take alarm at the bare-handed examination of time honored satisfactions, but to those who can think without unreasonable prejudice there is a justifiable enthusiasm in which they thank God and take courage.

No one who is faithfully trying to fashion his belief and behaviour according to the Master's teaching need fear the complicated terms in which some discuss their theology nor the assaults made upon those who strive for reality and simplicity in worship and faith. There are many types of mind and temperament, and while it is certain the Gospel is both simple and liberal, it is also certain that many who believe this are quite as narrow, hard and difficult as can be found in any school of thought. It is not the school to which we belong that settles our real discipleship—though many seem to think so—but it is the spirit in our life. If we know "what spirit we are of" we are very well off.

K. R.

The Bulletin

ST. GEORGE'S CHURCH
East of 3rd Ave. on 16th Street
New York, N. Y.

Published weekly by the Publication Committee
of St. George's Church.

Distributed in the Church on Sundays.

THE BULLETIN publishes only *Parish matters*,
and *present, future*, but *not past* events.

Material for publication must be received in
writing at the Rectory before Wednesday noon
for the following issue, and should be sent to the
Rector's Secretary, 209 East 16th Street.

The Rector

REV. KARL REILAND, The Rectory
209 East 16th St. Hours 1.30 to 3.00 P. M.
Other times by special appointment.
Telephone, Lexington 4790

Assistant Clergy, Memorial House
207 East 16th Street

Hrs. 9:15-10.15 A. M. 2-3, 7-8 P. M.
Telephone, Lexington 4217

REV. EDW. GABLER REV. W. L. KINSOLVING

Deaconess House

208 East 16th St. Hrs. 9.00-10.30 A. M.
Telephone, Lexington 5140

DEACONESS CHAPPELL (Deaconess in charge)

MISS BEARSE MISS HOLEMAN

DEACONESS MARLING

MISS RANKEN (Parish Nurse)

MISS CUNNINGHAM (Assistant)

Rector's Secretary

EVELINE M. BARTLETT Rectory

Parish Office, Memorial House

207 East 16th Street

Hrs. 9.00-5.00 Sat. 9.00-4.00
Telephone Lexington 4531

CECIL C. LANGE Executive Secretary
MARY PHELPS LYMAN Assistant

Choirmaster's Office

211 East 16th Street

Hrs. Tues., Wed. & Thurs., 2.30-4 P. M.

and by Appointment
Telephone, Lexington 4531

GEORGE W. KEMMER,
Organist and Choirmaster

Secretary, Girls' Friendly Society

MISS LUCILLE R. TURNER Memorial House

Director of Boys' Work

MR. THEODORE RENKEL Memorial House

Physical Director

JOHN W. PRICE Memorial House

Sexton's Office, Memorial House

Telephone Lexington 4531

J. C. TIEDEMAN, Sexton and Supt. of Bldgs.

Staff Meeting at the Memorial House,
Tuesday morning, Nov. 27th, at 9:15.

Sunday Next before Advent

November 25, 1923.

Hours of Service.

8:00 A.M. Holy Communion.
9:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Sermon.
Children's Sunday School in
Chapel during the Sermon.
4:00 P.M. Vesper Service.
8:00 P.M. Evening Prayer and Sermon.

Services of the Week

Daily, Morning Prayer, 9:00 A. M.
Wednesday, Chapel, 8:00 P. M.
Thanksgiving Day, 10:30 A. M.

In Charge this Week

Memorial Building: Mr. Kinsolving.
Deaconess House: Miss. Holeman.

Prayerers

Today—11:00 A.M. Dr. Chas. H. Boynton.
4:00 P.M. Mr. Gabler.
8:00 P.M. Mr. Kinsolving.
Wednesday—8:00 P.M. The Rector.
Thanksgiving Day—10:30 A.M. The Rector.

Collections

The Collection today is for Current Ex-
penses.

Thanksgiving. Contributions are asked
in order to send Thanksgiving dinners to
those who would have little to specialize
the day if it were not for what can be
brought into their homes through your ge-
nerosity. Send contributions to Deaconess'
House, 208 East 16th Street, or to the
Rector.

Important Dates to Keep.

Church Decoration, Thursday evening, 8
P. M., Dec. 20.
Christmas Day, 7 A. M. and 10:30 A. M.,
Dec 25.
Sunday School Christmas Tree, Wednesday,
evening, 8:00 P. M., Dec. 26.
Watch Night Service, 11:00 P. M., Dec. 31.

Thanksgiving Day Service will be
at 10:30 A. M. The service will consist
of brief Morning Prayer and the Holy Com-
munion with an address. The service will
last about an hour.

SIT WHERE YOU PLEASE, ALL SEATS FREE

CORRECTED PROGRAM
Baptist Fundamentalist Mass Meetings

Auspices of

*The Baptist Bible Union of North America and The Baptist
Fundamentalist League of Greater New York and Vicinity*

CALVARY BAPTIST CHURCH
West 57th Street, New York City

SUNDAY, December 2, 1923

Only Brooklyn Meeting—Greenwood Baptist Church

- 2.30 Fundamentalists at Prayer for the Holy Spirit's Power.
3.00 Address: Dr. A. C. Dixon, "An Infallible Bible".

Calvary Church

- 2.30 Fundamentalists at Prayer for the Holy Spirit's Power.
3.00 Address: Dr. William B. Riley and Dr. J. Frank Norris,
"An Infallible Bible".

MONDAY, December 3

- 2.30 Fundamentalists at Prayer for the Holy Spirit's Power.
3.00 Address: Dr. W. L. Pettingill, "The Deity of Christ".
7.30 Fundamentalists at Prayer for the Holy Spirit's Power.
8.00 Address: Dr. T. T. Shields, "The Liberty of Faith vs.
The License of Infidelity. Cleansing our Denomi-
nation of Skeptical Critics".

TUESDAY, December 4

- 2.30 Fundamentalists at Prayer for the Holy Spirit's Power.
3.00 Address: Speaker and Subject to be announced.
7.30 Fundamentalists at Prayer for the Holy Spirit's Power.
8.00 Address: Speaker and Subject to be announced.

WEDNESDAY, December 5

- 2.30 Fundamentalists at Prayer for the Holy Spirit's Power.
3.00 Address: Dr. R. E. Neighbour, "The Vicarious
Atonement".
7.30 Fundamentalists at Prayer for the Holy Spirit's Power.
8.00 Address: Dr. W. B. Riley, "Hierarchical Tendencies
Intolerable to True Baptists".

THURSDAY, December 6

- 2.30 Fundamentalists at Prayer for the Holy Spirit's Power.
3.00 Address: Dr. Oliver W. Van Osdel, "Prayer and the
Supernatural".
4.00 Address: Dr. J. W. Porter, "Regeneration, Salvation
and Church Membership".
7.30 Address: Dr. J. W. Porter, "Evolution, the Mother of
Heresies".
8.30 Address: Dr. John Roach Straton, "The Menace of
Modernism on Mission Fields".

FRIDAY, December 7

- 2.30 Fundamentalists at Prayer for the Holy Spirit's Power.
3.00 Address: Dr. G. W. Swope, "The Personal Return of
Christ Essential to Complete Redemption".
7.30 Fundamentalists at Prayer for the Holy Spirit's Power.
8.00 Address: Dr. Charles Morris, of Boydton, Va.

Open conference for pastors and laymen daily 10.30 to 12.
Discussion of practical problems.

Programme of
Baptist Fundamentalist
Mass Meetings

Calvary Baptist Church
New York
123 West 57th Street

December 2nd to 7th, 1923

Under the Auspices of
The Baptist Bible Union of
North America
and
The Baptist Fundamentalist
League of Greater New
York and Vicinity

A Call to Fundamentalists

A Call to Fundamentalists

The Fundamentalist Organizations named on the title page hereby earnestly invite all Baptist Fundamentalists who can possibly do so to attend these great meetings and thus to assist to make "a demonstration in force" against the antichristian doctrine and practices of Modernism within the Baptist Denomination.

This series of meetings will be the first of several such demonstrations to be held in different parts of the country within the next few months. The object is to reaffirm the historic Baptist belief in the divine inspiration and authority of the Bible; and the doctrines of Supernaturalism characteristic of Evangelical Christianity, such as the Virgin Birth, the Physical Resurrection and Essential Deity of Christ; the Vicarious Atonement; the New Birth; the Second Personal Coming of Christ in His glorified Body; and also to afford expression of the Baptist determination to seek such help of God as will bring those among their number who deny these fundamentals of the Faith to repentance, and thus to a return to Evangelical Faith, or otherwise to take such measures as will ultimately effect the expulsion from the Denomination of those who deny these great fundamental doctrines of Divine Revelation upon which the Baptist Denomination stands.

We invite all believers in the Supernaturalism of the Christian Faith by prayer and effort to co-operate with us in making these meetings a mighty witness for Christ, and for "the faith once for all delivered to the saints"; and we especially urge all Baptists—for all true Baptists are Supernaturalists in belief—to endeavour to attend these meetings.

Explanation of the Plan of the Programme.

The Programme aims to set forth by means of carefully prepared addresses, first, the great essentials of the Christian Faith; and secondly, the imperative necessity of applying the principles of our great fundamental doctrines to all our denominational activities, including the life of the local church, and our missionary, publication, and educational enterprises.

Meetings for Real Prayer.

It is intended that the most important feature of the Programme shall be the Prayer Period in connection with every session of the Meeting. Those who profess belief in the Supernaturalism of the Christian religion should be foremost in demonstrating the Supernatural. We believe the cause of Supernaturalism can triumph only by the supernatural power of the Holy Ghost, and that His power will be exercised to-day, as always, in answer to prayer. We therefore urge all who read these words to regard the Prayer Period of each session as the most important part of the session. You are invited to attend, not to hear addresses on prayer, but to practise what you already know about prayer,—to attend actually to pray for the

power of the Holy Ghost to accompany every word that shall be spoken.

By this means, it may be, many who will attend in a critical attitude because they have been "carried about by every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive," will themselves experience a supernatural revival of faith in the Supernatural. Let us expect the conversion of sinners, the return of Modernist backsliders to their first Love, and the reconsecration of true believers to the service of our Sovereign Lord and King Who died for us all.

Thus these great New York meetings may prove the beginning of a great spiritual revival which shall sweep through our beloved Baptist Denomination on this Continent like a purifying Fire, consuming the wood, hay, and stubble of Modernism, and leaving only the gold, silver, and precious stones, of faith, hope, and love, resting upon the only Foundation which can endure, which is Christ Jesus.

The Speakers.

Owing to the necessity of printing the Programme before we have been able to receive the consent of certain brethren to speak on the subjects assigned to them, we have not in this Programme set names opposite the subjects announced. The names of the speakers for each session will be announced in the New York papers and from the platform in advance of each session. We have pleasure, however, in announcing that among those who will conduct the Prayer Periods or deliver Addresses will be the following:

A. C. Dixon, of Baltimore; H. Grattan Dockrell, of Ossington, N.Y.; Geo. Douglas, Flushing, N.Y.; Harry Leach, Hackensack, N.J.; Chas. F. McKoy, Brooklyn, N.Y.; E. C. Miller, N.Y.; R. E. Neighbour, Elyria, O.; J. Frank Norris, Fort Worth, Texas; Francis O'Brien, Brooklyn, N.Y.; Wm. L. Pettingill, Philadelphia, Pa.; J. W. Porter, Louisville, Ky.; W. B. Riley, Minneapolis, Minn.; Geo. Rittenhouse, Max Schimpf, Brooklyn, N.Y.; T. T. Shields, Toronto, Canada; John Roach Straton, N.Y.; Carey Thomas, Philadelphia, Pa.; Oliver W. Van Osdel, Grand Rapids, Mich. and others.

PROGRAMME.

SUNDAY, DECEMBER 2nd, 1923.

I.

At Calvary Baptist Church, N.Y.

2.30 Fundamentalists at Prayer for the Holy Spirit's Power.
3.00 Address: An Infallible Bible the First Essential of the Baptist Faith.

II.

At Greenwood Ave. Baptist Church, Brooklyn.

2.30 Fundamentalists at Prayer for the Holy Spirit's Power.
3.00 Address: An Infallible Bible the First Essential of the Baptist Faith.

MONDAY TO FRIDAY, DEC. 3rd TO 7th.
Afternoon and Evening Meetings in Calvary Baptist Church, N. Y.

MONDAY.

III.

- 2.30 Fundamentalists at Prayer for the Holy Spirit's Power.
3.00 Address: The Deity of Christ, Including the Virgin Birth and the Physical Resurrection, Indispensable to Evangelical Faith.

IV.

- 7.30 Fundamentalists at Prayer for the Holy Spirit's Power.
8.00 Address: The Necessity of Cleansing the Baptist Denomination of Sceptical Critics.

TUESDAY.

V.

- 2.30 Fundamentalists at Prayer for the Holy Spirit's Power.
3.00 Address: The Vicarious Atonement Essential to Faith and Fellowship.

VI.

- 7.30 Fundamentalists at Prayer for the Holy Spirit's Power.
8.00 Address: The Present Hierarchical Tendencies Within the Denomination Intolerable to True Baptists.

WEDNESDAY.

VII.

- 2.30 Fundamentalists at Prayer for the Holy Spirit's Power.
3.00 Address: Regeneration a Condition of Salvation and of Baptist Church Membership.

VIII.

- 4.00 Address: The Liberty of Faith vs. The License of Infidelity.

IX.

- 7.30 Fundamentalists at Prayer for the Holy Spirit's Power.
8.00 Address: The Duty of Awakening the Denomination to the Menace of Modernism on Mission Fields.

THURSDAY.

X.

- 2.30 Fundamentalists at Prayer for the Holy Spirit's Power.
3.00 Address: Prayer and the Demonstration of the Supernatural Essential to Christian Witness.
4.00 An Hour of Prayer.

XI.

- 7.30 Fundamentalists at Prayer for the Holy Spirit's Power.
8.00 Address: The Duty of Exposing and Opposing Heretical Teaching in Baptist Institutions.

FRIDAY.

XII.

- 2.30 Fundamentalists at Prayer for the Holy Spirit's Power.
3.00 Address: The Personal Return of Christ the Scriptural Essential to Complete Redemption.

XIII.

- 7.30 Fundamentalists at Prayer for the Holy Spirit's Power.
8.00 Address: The Recognition of Evolution as the Prolific Mother of Modern Heresies.

WITH ALL UNCHARITABLENESS.

All in all, the gathering of the Baptist fundamentalists at Calvary Church has turned out to be a bad-humored affair. There was Dr. Shields, President of the Baptist Bible Union of North America, who announced that he would not sit on the same platform, put his feet under the same table or break bread with Dr. Faunce of Brown University. And there was the Rev. Dr. William L. Pettingill, President of the Philadelphia Bible School, who frankly said and loudly admitted that all who did not agree with him to the letter would go to hell.

This exhibition of faith, hope and charity was designed, so it was said, to foil Satan, who apparently has just about collared all of the scientific, all of the scholarly and most of the religious thought of our time. Dr. Faunce, the Rev. Harry Emerson Fosdick and others are guilty of two crimes, according to Dr. Shields and Dr. Pettingill. One is the crime of heresy, for which they will be eternally punished. The other is the crime of belonging to the Baptist Church, from which these ferocious fundamentalists would like to expel them.

Dr. Faunce and Dr. Fosdick can probably bear up under the thought that they will not be allowed to eat dinner with Dr. Shields. There are worse punishments than that. They can probably bear the thought too that their chances hereafter will be no worse than Dr. Pettingill's. And the question of whether they shall be allowed to remain members of the Baptist Church will not be settled by vituperation on 57th Street.

But what must strike them forcibly, as it has struck other observers of this gathering, is the quality of soul which fundamentalism seems to produce. These men claim to be inspired not only by the spirit but by the very letter of the Bible. They assert that every word of it is literally inspired and is a Divine truth. And yet, thinking all that, when they come to deal with disagreement on an article of doctrine, they are filled with bitterness and eaten with hate.

Not one note of the humility of Jesus is found in the speeches of these men. Not one note of charity. Not one note of forgiveness. Not one note of gentleness. But instead curses and pugnacity, fire and brimstone and all uncharitableness. It is amazing how little of the spirit of the Gospels prevailed in the savage anger of the fundamentalists at Calvary Church.

No doubt they are sincere and believe they are serving the truth. But how pitiable it is that men should set up as judges of the orthodoxy of all mankind and then betray themselves not only as stubborn opponents of human reason but as altogether incapable of practicing the religion which they think they are defending. For what future can there be in this world for a theological sect which rejects the findings of the intellect and then substitutes for the teaching of charity an indulgence in rather foul-mouthed abuse?

If this is fundamentalism in action, one can only feel sorry for the fundamentalists. They are fighting a rear-guard action in which they are bound not only to be defeated but to lose without winning the respect of the victors. That need not have been so. Were they content to affirm what they believe, they might go down bravely like many others who have clung to beaten causes. But they insist not only on their own right but demand the right to insult the weak, to drive them out of all fellowships, to send them

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MODERNISTS QUIT MEETING IN ANGER

Declare Dr. Straton Made
Defamatory Charges in De-
fense of Fundamentalists.

PASTOR SAYS UNITY IS GONE

Declares New Element a Menace to
Baptist and Other Foreign

Missionaries.
H. Y. Dimes Dec 7, 1923

Dr. John Roach Straton, pastor of Calvary Baptist Church, 123 West Fifty-seventh Street, where during this week a series of mass meetings of the Baptist fundamentalists are being held to assert their belief that the Bible is the infallible Word of God, carried the fight against the modernists a step further yesterday. In an address on the menace of modernism in mission fields he charged that the Baptist Foreign Mission boards are in complete control of the modernists, who are "starving" or "freezing" out all American missionaries who do not accept and promulgate their views.

He asserted that in connection with the work in foreign fields a thing "alien to us as Baptists has reared its ugly head"—a changed viewpoint concerning the very fundamentals of the Baptist creed. The Baptist leaders are poisoned by modernism, he said.

Many modernists, who have been attending the meetings at the church, walked out of the building yesterday afternoon, announcing they "could stand it no longer." They charged that reckless and defamatory charges had been made from Dr. Straton's pulpit, and some threatened to "disrupt" the meetings if the fundamentalists carried out their program as announced.

One of these objectors, who it is said holds a prominent position with the Baptist Theological Seminary at Rochester, N. Y., but who said his name was "John H. Nemo," after attending the meeting remarked:

~~"I came out because I could not control a desire to break up the proceedings by rising to my feet and publicly offering up a prayer to God to soften the bitter, unyielding views of these uncompromising dogmatists. Look at the faces of the speakers. They are hard and obstinate. To argue on rational grounds with them would be futile. The trouble is there are a lot of silly people who gulp down the fundamentalist fare offered them. Why, they'll be talking about the infallibility of the Pope next."~~

Dr. Straton announced yesterday that the Rev. Charles F. Potter of the West Side Unitarian Church, who is championing the cause of the modernists and who has challenged Dr. Straton to a series of three public debates on the fundamentalist tenets, is to meet him today to arrange the details of the debate. Dr. Straton said the first debate would be held early next week, and the other two at intervals of a fortnight, to let the public digest the opposing views and form their own conclusions.

"I have no bitter feelings against Dr. Potter," Dr. Straton said, "and I hope he bears none against me. He has uttered some pretty hard words, but I dare say he has cooled down in the meanwhile."

In his address on foreign mission work Dr. Straton said in part:

"It is humiliating and most distressing that we should have to admit that we are now torn asunder into warring camps. The old unity and fraternity are gone, and with these things the old time zeal and enthusiasm for the missionary enterprise, of necessity, has also gone in part. Our conventions for years now have been centres of stern debate and acrimonious discussion. Why? Because, my friends, a thing that is alien to us as Baptists, and alien to the New Testament, has reared its ugly head in our midst. A changed viewpoint concerning the very fundamental tenets of our Baptist faith has come into being, and with this changed viewpoint there has come about also a changed emphasis, and we are divided today because we have lost the unity of the faith.

"So widespread and aggressive has modernism become upon the foreign fields that the true believers among the missionaries of all denominations have had to come together to form unions for the defense of the faith. The Bible Union in China and similar organizations in India and elsewhere are ample proofs that the ruinous effects of modernism are widespread upon the foreign field. This is true not only among the Baptist missionaries but the missionaries of all other denominations."

nightly soldier.

H. J. Davis, Dec 9, 1923

The Baptist Fundamentalist brethren are starting out to save New York (and doubtless the world) by a process of exclusion. The first step is the sentencing to hell of all other Baptists. Among the headliners at Calvary Church last week were the Rev. Dr. J. Frank Norris of Texas, who takes an awful chance by saying that he would believe God made some of his Fundamentalist brethren out of donkeys or gorillas if God told him so; Dr. T. T. Shields of Toronto, who knows the names of all the enemies of Christ, and tells them; and Dr. W. L. Pettingill of Philadelphia, who explains who is going to hell and who isn't, and uses language in the pulpit which would be regarded as blasphemous if employed anywhere else.

All credit to these earnest gentlemen; but it may be submitted that Baptists who go into the binding-and-loosing business are on strange ground, where they will have to compete with old established institutions. A good many Protestants will feel that, if we must have a Pope, it is better to have one Pope trained for his calling and selected for his merits than a whole flock of bush-league Popes with no special qualifications except a desire to send their enemies to hell.

Yet there is nothing particularly inhuman about the Fundamentalists, though their usurping the functions of the Devil seems a little out of proportion. They know that Faunce and Fosdick are going to hell, but lovers of Joseph Conrad's novels are just as sure that people who don't love Conrad's novels are going to hell, and some of us will be reasonably reconciled to hell if there is nobody there who talks about Conrad.

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EPISCOPAL MODERNS PROCLAIM PURPOSES

Union Reaffirms Right to Interpret Bible in the Light of Science.

FOR FREEDOM OF WORSHIP

"The Mind of the Fundamentalist," Says Dr. Tyson, "Is Closed

to New Truth."
N. Y. Times, Dec 15, 1923

The belief that New Testament characters "possessed of devils" were afflicted only with "severe nervous and mental disorders" is typical of the new interpretation put on the Scriptures by the Modern Churchmen's Union of America, according to the Rev. Dr. Stuart L. Tyson, who yesterday made public the details of the recent reorganization of the modernist movement within the Protestant Episcopal Church. The Modern Churchmen's Union is headed by the Rev. Dr. Elwood Worcester, rector of Emmanuel Church, Boston, who on Thursday launched the union's attack on the pastoral letter of the Episcopal Bishops.

At a meeting several days ago in Boston the Modern Churchmen's Union, according to Dr. Tyson, reaffirmed its original principles laid down at a meeting in New York a year ago. The principles of the moderns include an affirmation of their right to interpret the Bible in the light of modern science, to aid in the reunion of Christendom and the co-operation and fellowship among Protestant churches, to carry the gospel to the unchurched, to further the application of the principles of Christ in all industrial, social and international relations, to encourage freedom in church worship, to emphasize Christian life as personal fellowship with God and "to study with sympathy those movements and tendencies of thought which are mystical in character."

Union Includes 500 Clergymen.

The Modern Churchmen's Union, according to Dr. Tyson, now includes about 500 of the progressive clergy in the Episcopal Church, who have started out to set their own house in order before endeavoring to induce other denominations to join in the progressive movement. Dr. Tyson said:

"To carry out these principles the union will circulate the organ of the English Union, called The Modern Churchman; will publish pamphlets and books embodying at once the best scholarship and entire loyalty to the Jesus of history and the spirit of the Episcopal Church; will conduct group discussions on the modern problems of religion and furnish accredited teachers and preachers to visit such localities as its members may desire.

"It should be clearly understood that the union is not a partisan organization and that it has no interest in ecclesiastical politics. The cleavage between liberal thought and so-called fundamentalism is not vertical but horizontal. The union opposes only that obscurantism which is to be found in all parties in the Church. Yet its methods will be constructive rather than controversial. It will strive to promote the catholic conception of comprehension and not the sectarian idea of exclusion. It will try to speak the truth in love. It believes that the truth will prevail and that it needs no legal enactments to prove or enforce it."

Explains Modernist View.

At the recent meeting the union, according to Dr. Tyson, elected Dr. Worcester President and an Executive Committee including Dr. Worcester, three officers, Dr. Tyson, Vice President; Rev. Dr. C. M. Addison Corresponding Secretary; Rev. H. N. Arrow-smith, Recording Secretary; George Foster Peabody, Treasurer, and four elected members, Rev. W. W. Hobson, and the Rev. Dr. Samuel McComb, the Rev. Dr. Philemon F. Sturges, the Rev. Dr. H. K. Sherrill and the Rev. Dr. A. G. Cummins.

Commenting on the division between the fundamentalists and the modernists, Dr. Tyson said:

"The mind of the fundamentalist is closed to new truth. For him 'the faith has once for all been delivered to the saints.' The modernist believes that this attitude of mind is in complete contradiction to the spirit of Christ.

"The ideal of the Church from the modernist standpoint is that it should be comprehensive and many-sided. He has not the slightest wish to cast out from the Church his fundamentalist brother. He stands solely for the principle of freedom and truth. He endeavors to explain everything in the light of modern knowledge.

"The modernists are not concerned in denying anything, nor are we concerned to make war on anybody. Our work is wholly constructive—to teach religion that will help twentieth-century people. The New Testament again and again speaks of people 'possessed of devils.' We explain that today in terms of modern therapeutics that those people had severe nervous and mental troubles."

what the bishops say. But when we turn to the matter of doctrine in our church we see that the power of the church is not in the hands of a few men or of a little of the doctrine of the Church may be added to or subtracted from by the bishops...

him, "And you will stand about as much chance for acquittal as a snailfish in a water-tight chest. Not only would you say a lying lie, but you would say a lying lie."

By the Rev. Dr. Frank E. Webb, Bishop of the Episcopal Church. The bishops speak as if they were the sole authority in the church...

Dr. Sockman Says Present Disputes Are Signs of Religious Backwardness. Preachers in many pulpits in this city yesterday took occasion to make known their views on fundamentalism...

Adopted by House of Bishops and Denounced by Dr. Parks. The "Pastoral Letter" as sent forth by the House of Bishops of the Episcopal Church...

DR. CUTHRIE STIRS UP WIND BY DEFENSE. Continued from Page 1, Column 7. The Church stood by his liberty, and thanks to its decision, the whole Church today is rejoicing...

DR. GRANT ASSAILS PASTORAL LETTER. Declares That Bishops Alone Have No Right to Define Doctrine. OTHERS GIVE THEIR VIEWS. Dr. Sockman Says Present Disputes Are Signs of Religious Backwardness.

best knowledge on this time there is no record of people of different nations in each other's lands. The Bible is the only evidence, larger or smaller, of the past.

By CHASEMA M. E. CHURCH. Structure of 24 Stories to Include Auditorium, 600 Dormitory Rooms, Apartments and Storerooms. Announcement of a movement to build a great church building on Washington Heights...

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MASONS PAY A VISIT TO ROOSEVELT GRAVE. Place Historic Trowel on Mound at Ceremonies Conducted by Two Lodges. OYSTER BAY, L. I., Dec. 16.—Members of Justice Masonic Lodge No. 2727, Oyster Bay, visited the grave of President Roosevelt at his estate in Oyster Bay...

FOLDERS DROP KLAN TRACTS. Circularize Rockaway While Rabbi Preaches Tolerance. While the Rev. H. L. Landman of the Temple Beth El, Rockaway, L. I., was preaching at a service in his congregation yesterday, an airplane pilot dropped thousands of tracts on the town...

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IT'S TOASTED. This costs a fortune, but it saves the flavor.

THE CHRISTIAN WORK

CONTINUING

THE EVANGELIST AND NEW YORK OBSERVER

Vol. 115.—No. 25.

New York, December 22, 1923.

Whole No. 3054.

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The Christian Work; Published weekly; 10 cents a copy, \$5.00 a year in the United States, \$8.52 in Canada, and \$4.04 in all other countries (postage included).

Entered as second class matter February 20, 1923, at the Post-office at New York, N. Y., under act of March 3, 1879.

Printed in U. S. A.—Published by The Christian Work, Inc., Frederick Lynch, President; Henry Strong Huntington, Vice President.

All communications and remittances should be sent to "The Christian Work," 70 Fifth Avenue, New York.

Printed by Birks & Glaser, 102 Park Place, New York City.

The World of To-day

THE PASTORAL LETTER OF THE EPISCOPAL BISHOPS

Last Sunday the Episcopal churches in this country were ordered to read from their pulpits a Pastoral Letter which the House of Bishops of their Church drew up at Dallas, Texas, November 14th and 15th. The letter had much of wisdom and real religion in it. But in it the Bishops undertook to answer the challenges which have been made them of late to assert their own faith in the Virgin Birth. Perhaps

the theological atmosphere of Texas had something to do with their theological intransigence. At any rate, in the course of the Pastoral Letter the Bishops wrote:

It is irreconcilable with the vows voluntarily made at ordination for a minister of this Church to deny, or to suggest doubts as to, the facts and truths declared in the Apostles' Creed.

To deny, or to treat as immaterial, belief in the creeds in which at every regular service of the Church both minister and congregation profess to believe is to trifle with words and cannot but expose us to the suspicion and danger of dishonesty and unreality. . . . To explain away the statement, "Conceived by the Holy Ghost and born of the Virgin Mary," as if it referred to a birth in the ordinary way, of two human parents, under, perhaps, exceptionally holy conditions, is plainly an abuse of language. An ordinary birth could not have been so described, nor can the words of the Creed fairly be so understood.

Objections to the doctrine of the Virgin Birth or the bodily resurrection of our Lord Jesus Christ are not only contrary to the Christian tradition, but have been abundantly answered by the best scholarship of the day.

It is not the fact of the Virgin Birth that makes us believe in our Lord as God; but our belief in Him as God makes reasonable and natural our acceptance of the fact of the Virgin Birth as declared in the Scriptures and as confessed in the Creed from the earliest times.

The Creed witnesses to the deliberate and determined purpose of the Church not to explain but to proclaim the fact that the Jesus of history is none other than God and Saviour, on whom, and on faith in whom, depends the whole world's hope of redemption and salvation.

So far from imposing fetters on our thought, the Creeds, with their simple statement of great truths and facts without elaborate philosophical disquisition, give us a point of departure for free thought and speculation on the meaning and consequences of the facts revealed by God. The truth is never a barrier to thought. In belief, as in life, it is the truth that makes us free.

William Lawrence, the Episcopal Bishop of Massachusetts, was conspicuously absent from the meeting. One has only to read Bishop Lawrence's own words to perceive that he could have not agreed with any such insistence on the doctrine of the Virgin Birth in its baldest and most material form. Like the Presbyterian General Assembly in its doctrinal action last May, the Protestant Episcopal Bishops transcended their authority in trying to interpret any doctrine of the Church. The only source of doctrinal statement

in the American Episcopal Church is the General Convention with the bishops, the clergy and the laity agreeing. In New York, Dr. Leighton Parks laid aside his ordinary church vestments when he preached his sermon last Sunday and donned the robes of a doctor of theology in order to emphasize the fact that he spoke to his people as such. With tremendous vigor he assailed the unlawful action of the Bishops in attempting to interpret doctrine for the Church and challenged Bishop Manning to bring him to trial. The rectors of other New York churches spoke not dissimilarly. Probably in scores of Episcopal churches throughout the country men asserted the liberty of their church. Every Christian minister and every Christian layman has an inalienable right to the liberty wherewith Christ has made us free.

THE PROMISE OF A NEW HERESY TRIAL

The action of the Episcopal Bishops at Dallas certainly was provoked partly by statements of Dr. Percy Stickney Grant, Bishop Brown, whose extreme position many Episcopalians and others try to discount by saying that he is of unsound mind—a fact by no means determined—and by those of more obscure men. One of these more obscure men, Rev. Lee W. Heaton, rector of Trinity Episcopal Church, Fort Worth, Texas, in a sermon last Palm Sunday, said:

Consecrated Christian men differ much in their interpretation of the ancient creed, and each succeeding generation must reinterpret for itself "the faith, once for all delivered to the saints." For instance, there are those who cling with unquestioning minds to the doctrine of the Virgin Birth as a statement of physical fact, while others have been moved to analyze it and have discovered new spiritual truths that transcend what the form of words thus so imperfectly express. There are those among us who believe that Jesus was in all things and in every way both God and man; the incarnation of God and the son of Joseph. This is my own opinion, and there is room in the Church for those who must reconcile theology with religion.

Bishop Moore, of Dallas, took note of the statement and now proposes to try Mr. Heaton for heresy. Probably the Bishop's decision was partly due to the presence in Fort Worth of that mighty Fundamentalist, J. Frank Norris. Mr. Norris is pastor of an immense Baptist church there. Strangely enough, he has been able to "put the screws" on other communions. It will be remembered that it was due to his attack on Professor Rice that the Southern Methodist University allowed the latter to leave its faculty. The Episcopalians are a comparatively weak church in Texas. It would seem that they also are more or less afraid of his influence. Why the Episcopal Church should take an obscure man for so important a test case is perhaps not difficult to see. Bishop Lawrence of Massachusetts, the venerable and eminent Dr. Leighton Parks of the great St. Bartholomew's Church in New York, Percy Stickney Grant and other men of eminence in the Episcopal Church hold the same views as does Mr. Heaton. If the Bishops are spoiling for a heresy trial, why do they not, in the language of the streets, "take somebody their own size"? Are they afraid? Fortunately, the Modern Churchmen's Union, with a membership of five hundred Protestant Episcopal clergymen, has come to the defense of Mr. Heaton and will see to it that his trial is not put across in a corner. The modern scholarship of the whole Episcopal Church is prepared to support him.

THE PRESENT INTENSE INTEREST IN RELIGIOUS DISCUSSION

This manifestation in the Episcopal Church is only a parallel to what has been going on in the Baptist and Presbyterian churches. The Baptist Fundamentalists, led by the Baptist Bible Union of North America in union with the Baptist Fundamentalist League of Greater New York and Vicinity, have undertaken a campaign to get the Baptist Conventions to adopt a confession of faith. The Bible Union describes the confession as a revision of the New Hampshire Confession, which they attempted to foist on the Northern Convention at its Indianapolis meeting a year and a half ago. It is more objectionable than the New Hampshire confession. It specifically declares that the Church does not believe that creation was by evolution, but that the Lord made each species "bearing seed after his kind." (Just how the Fundamentalists explain the fact that if one plants, for instance, the seed of a Baldwin apple or of a Burbank potato he may get some very wild and poor product, we do not know.) The Baptist Bible Union declares that it will continue to urge the adoption of this creed until it is successful, that it is entering upon a campaign that may take years, but that it will persist until it succeeds. Among the Presbyterians the most conservative are beginning to hold meetings to discuss the situation. The whole controversy is helping to educate people in regard to the real thinking of the leaders of the Church. Nearly half of the first page and nearly all of the second page of the greatest American newspaper, "The New York Times," on Monday, December 17, was filled with matters concerning religion. That is proof of the interest in religion which has been stirred up by the present open discussion. The whole situation, we believe, will develop most helpfully.

THE DE LA HUERTA REBELLION

Since Mexico drove out Porfirio Diaz in 1911, she has had seven presidents and almost as many revolutions. The present president, Alvaro Obregon, took office in 1920 after a successful revolution against General Carranza. His term comes to an end in 1925. He had picked for his successor Plutarco Calles, his Minister of War. Three weeks ago Adolfo de la Huerta, until recently Obregon's Minister of Finance, with General Guadalupe Sanchez, started a revolt at Vera Cruz, the chief port of Mexico. The revolutionists in two weeks gained support in seventeen of the twenty-eight states of the republic. The federal district of Mexico and some of the greatest states are still loyal to the Obregon government. Obregon has really accomplished a good deal in keeping some sort of order in Mexico. He had brought about an agreement between his country and the United States, was straightening out the troublesome oil situation, and was making foreigners feel that it was safe to invest money in Mexico. De la Huerta brings a typical catalog of charges against his former chief; that he has corrupted deputies and senators with promises and gifts, surrounded himself with political mercenaries, nullified the action of the Supreme Court of the nation, sought to control the election machinery, armed political agitators and, to quote his manifesto, "has not failed to establish the most transcendental and disturbing immoralities, which are being committed from the pinnacle of power." De la Huerta promises to abolish the death penalty, to guarantee life, liberty and property to all natives and all foreigners, to make everything right between

MISSIONARIES EXONERATED.

N. Y. Times Dec 23/1922
Baptist Foreign Society Reports on
Charges of Dr. Straton.

The American Baptist Foreign Mission Society made public yesterday the findings of a special committee appointed to investigate charges that there were missionaries in the foreign field supported by that board who were not orthodox. This charge was made by the Rev. Dr. John Roach Straton and the Baptist Fundamentalists League of New York and Vicinity, of which he is President. The report exonerates the missionaries.

The committee consisted of Henry Bond, Chairman; William T. Sheppard, the Rev. Carter Helm Jones, the Rev. Frederick E. Taylor and the Rev. M. J. Twomey, with whom was associated the Rev. Joshua Gravett as Vice President of the society.

The board reported "that after a painstaking search by the committee and a careful reading of all relevant material before the board, it was the unanimous decision of the special committee and of the board that the correspondence, when read in its context and with a knowledge of the attendant circumstances, does not justify such attacks upon our missionaries and secretaries. It is true that in the letters of a few missionaries are phrases and sentences that the board feels might be misunderstood, but nothing has been disclosed that cannot, we believe, be met in correspondence and counsel."

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The Federal Council and the Churches

NO ONE could have followed the meetings of the Executive Committee of the Federal Council of Churches of Christ, held in Columbus, December 12, 13 and 14, without being impressed with two facts, namely, that it has the confidence of the churches which it serves to a greater degree than ever, and that its work has reached that point where it is truly representative of American Protestantism.

As to the first point, it was significant that a question which has sometimes obtruded itself at previous gatherings, namely as to how far the Council was really representative of the churches, never was raised. It is at last taken for granted that while the Council has no desire to say that when it speaks on any subject it speaks authoritatively for all American Protestantism, yet in every instance at Columbus it was very evident that all the delegates present believed it was really voicing the feeling of American Protestantism, if not of American Christianity. This feeling was so strong that no delegate present insisted that any pronouncements be sent to his communion for ratification before he could pledge his communion to it. The most radical and far-reaching pronouncement of all, that relating to Christianizing our international relationships, was a significant instance. It is really an encyclical on international good-will addressed to the Christian people of America. It takes a very advanced stand on war, armament, the World Court, and America's

associating herself in some way with the family of nations. Not only was there no objecting voice from the floor of this meeting, but there was a very general feeling that the pronouncement really represented the convictions of all communions belonging to the Council.

We believe that practically all the communions represented in the Council feel at last that they have in it a common voice, an organ through which Protestants can speak as one great, united body, and that the time has come to openly and frankly recognize this and use it more and more as the mouthpiece of the churches. That this feeling has been greatly intensified during the last few years was distinctly evidenced in the unique session at Columbus, where the representatives of the various communions were given opportunity openly to criticize the Council or make suggestions as to any change that might be desired. There was no criticism except from one or two men, who criticized not for what it was doing, but because it did not make even greater claims to be the mouthpiece of the churches; assume more authority in leadership, not less; and begin now to press toward organic union as well as Christian unity in service. This is more than the Council desires to claim or do. As President Speer insisted, it wishes to be the servant of the churches, not their master. Yet the whole tone of the utterances at this particular meeting revealed the distinct feeling that at last the communions had an organ through which they could unitedly speak, and that that united voice carried greater weight than the voice of any single communion speaking to the world.

Here is the place to say, and say rather emphatically, that this is the greatest asset Protestantism has gained in its history in our country, and that that communion which refuses to participate in it is not only curtailing the power of any united service or message to the world, but is also greatly limiting its own opportunity to make itself felt in the great enterprises of the Kingdom. How much more meaning, on the one hand, the message on international good-will and sympathy would have had to the people of America, Europe and Asia if the three great Protestant communions not in the Council had shared in it, and how little weight, on the other hand, any message from any one of these three acting alone can have. They are virtually shutting themselves off from the universal influence they might have, while at the same time limiting the influence of the united efforts of the other communions.

It is time that these two or three communions not directly associated with the Council began to consider this matter very seriously. Their absence from the Council comes not primarily from distrust of the Federal Council itself, but from distrust of their brother communions. This is not only a serious thing; it is an unchristian thing. Furthermore, there is no ground for it. There is not the slightest basis in the world for believing that the communions in the Federal Council are any less evangelical, any less faithful to the one Lord, any less devoted to great fundamental truth of the Gospels, than those which remain without. We are sometimes moved to think that this distrust of one denomination by another is not because of fear of unfaithfulness to the Gospel, but because other communions do not emphasize some one particularistic feature of the common faith the suspecting communion holds. It is time all this distrust of one communion by another passed away. We say again, it is unchristian, and morally it is unlawful. No denomination has

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a right to distrust another which in its creeds and confessions professes its allegiance to Christ and the Gospel. Dr. Speer never said a truer word than when in his great address he said that there could never be any hope of a great, united Protestant movement or success so long as the denominations could not learn to trust one another. In all kindness we call upon those two or three great communions still outside the Council to indulge in a season of strict self-examination, and to ask themselves, do they want forever to cripple the great united Protestant influence that has been created and to limit their own influence in every direction by remaining outside the great federation of Protestantism? Are they willing to stand before the world forever as distrustful of the vast majority of their faithful, evangelic, Christian brethren? Drop your un-Christian attitude and your provincialism and join the mighty army of the Lord, thereby strengthening it greatly, and thereby increasing your own powers a hundred-fold.

F. L.

The Fundamentalist Controversy

[EDITORIAL CORRESPONDENCE]

INASMUCH as many of our readers do not see the great metropolitan dailies, where the Fundamentalist controversy is being reported in full in these days, it seemed wise to make a fairly comprehensive survey of the progress of the controversy during the last three or four weeks. It has suddenly assumed a really dramatic significance. One of the leading New York dailies devoted practically the whole front page to it last week. The whole controversy is so momentous and so indicative of a real interest in Christian doctrine that all our readers will be glad if we devote considerable space to a review of recent actions.

First of all, let us go back a little and trace some of the events leading up to the present controversy. In the first place, we should be careful in our definitions. There are many conservatives who are not Fundamentalists. Professor William H. Wood, of Dartmouth College, defines a "Fundamentalist" as a "*belligerent* conservative," and possibly no definition could be more fitting. A *belligerent* is one who believes in fighting, and that is the spirit and method which characterizes what is known as the "Fundamentalist" movement. As the "Presbyterian Advance" has remarked in a recent editorial, "The organization is not merely one of persons who hold conservative views: it is one of persons who propose that every other Christian must adopt their views." Professor Wood tells us that the movement grew out of a "prophetic conference held in 1918." "The group of men there assembled issued a call for a World Conference on Christian Fundamentals, which was held the next year." Their endeavor was to enroll as many members as possible; to send out teams of speakers all over the country, and to capture as far as possible all the missionary and educational machinery of the churches. These intentions have been pretty thoroughly carried out and at the recent week-long campaign of the Fundamentalists, carried on in Dr. John Roach Straton's church, New York City, practically all of the speakers attacked the secretaries of the missionary boards as being the instruments of the Modernists, and demanded

their removal. Also, attempts have been made to reject the International Sunday School Lessons and prepare lessons which set forth the views of the Fundamentalists. So one is not a "Fundamentalist" necessarily because he is conservative, but as the term has come to be technically used, the Fundamentalist is a "fighting conservative"—one who is out on a crusade to compel all members of his denomination to hold his particular point of view.

This particular point of view has been summed up by Mr. Rollin Lynd Hart in an article in the "New York Times" of December 16th. It is the result of conference with many representatives of the movement and is perhaps as fair a summary as could be made:

1. Belief in a miraculously inspired Bible, absolutely without error and authoritative throughout.
2. Belief in a miraculously inspired Virgin Birth of Jesus of Nazareth.
3. Belief in a substitutionary atonement.
4. Belief in the bodily resurrection of Jesus.
5. Belief in His second coming: Many Fundamentalists explicitly declare their belief in "the literal, visible, bodily, imminent return of Jesus Christ to this earth as King." The majority believe that His second coming, though sure to occur, will be long delayed.

For some time the so-called "Modernists" in the Church paid little attention to the movement. Some dramatic incidents happened, such as attempts to pass legislation in some States forbidding the teaching of the doctrine of evolution in the schools and colleges. Mr. Bryan, meantime, was giving his famous lectures on the Bible and on Evolution, both of which took the strictest fundamentalist point of view. Mr. Bryan afterwards published a book, "In His Image," in which these lectures were included, but after a while some of the Liberal leaders in the Church awakened to the fact that a tremendously aggressive campaign was being conducted by the Fundamentalists and examined more closely into their literature and activities. It was found that vast sums of money were being furnished for the flooding of the country with Fundamentalist literature. One of the first to break out into protest, not against the Fundamentalists expressing their points of view, but against their saying that no one could be a Christian or be a member of a particular denomination who did not hold their point of view was Dr. Harry Emerson Fosdick, who came out in the pulpit of the First Presbyterian Church, New York, with a tremendous protest against this sort of proceeding.

The sermon, which attracted wide attention, dealt largely with the question of the Virgin Birth. It did not deny the Virgin Birth, but it did insist that the divinity of Christ and the Incarnation did not necessarily rest upon the physical fact of the Virgin Birth, and that one might be an evangelical Christian if he was not sure of the particular manner in which Christ was born. At the same time others, becoming alarmed at the aggressiveness of the Fundamentalist movement, began to take exceptions to its literature and methods and its policy of excluding all from the fold who did not interpret the Bible and doctrines as did the Fundamentalists. President W. H. P. Faunce spoke out in a pamphlet which attracted much attention. Other leaders in the Presbyterian and Baptist churches also began to insist on the liberty of thought inside the denomination to which they belonged. It was then that the controversy began to assume large proportions and to be carried into the official councils of the churches. The Philadelphia Presbytery, under the leadership of Rev. Clarence E. Macartney, approached various

EDITORIAL

presbyteries in the country looking toward the disciplining of the New York Presbytery for allowing Dr. Fosdick to preach such doctrines in a Presbyterian church. It finally came before the Assembly and ended with the New York Presbytery being asked to look into the matter, which it is now doing, but the debate upon the floor of the Assembly, led by such men as Mr. Bryan on the Fundamentalist side and such men as Dr. Alexander and Dr. Merrill on the Liberal side, showed how wide the chasm was and how bitter the feeling was on the part of the Fundamentalists. It was expected that the controversy would break out at the next convention of the Baptist Church at Atlantic City last spring, but the dramatic incident of Dr. Straton's rising in the public meeting and demanding that President W. H. P. Faunce, who was on the program, be not allowed to speak, aroused such indignation that the guns of the Fundamentalists were practically spiked so far as the convention was concerned. The Baptist Fundamentalists are now threatening to do everything in their power to capture the next convention. Since that time things have been reasonably quiet in the Baptist communion until recently, when Dr. John R. Straton demanded that Dr. James H. Franklin, Secretary of the Foreign Mission Board of the Baptist Church, be dismissed because he was allowing missionaries of heretical tendencies to go into the foreign field. Also, Dr. Straton recently arranged for a week's series of meetings when leading Fundamentalists were brought from all over the country to address the public, which is understood to be the beginning of a very active and aggressive campaign on their part here in the East. A series of debates has also just been arranged between Dr. Straton and Dr. Potter of West Side Unitarian Church on the points listed above.

There has been no trouble in the Congregational fold because their ministry enjoy such individual liberty of thought and discussion that questions of heresy arouse no contention in the denomination.

In the Episcopal communion things had been fairly quiet until Dr. Percy Stickney Grant suddenly broke loose in the Church of the Ascension, New York, and stirred the Episcopal communion to its depths by asserting one Sunday morning that "Christ did not have the power of God." Nobody knew just what he meant, probably Dr. Grant did not know himself, but the assertion immediately brought down upon him an avalanche of protests which led him to unburden his heart, and it was revealed that he is in the foremost ranks of the Modernists. The Bishop of New York finally took up the matter and there was considerable correspondence between the Bishop and Dr. Grant, which finally ended with matters resting practically where they were. Meantime, Dr. Grant has been expressing himself freely on doctrinal matters.

The next incident in the Episcopal Church which attracted universal attention was an address by Dr. Lawrence, Bishop of Massachusetts, to the clergy of his diocese. This address has since been published in a little book entitled, "Fifty Years." It is the story of the theological transformation going on in the Bishop's mind during the last thirty years and is an exceedingly interesting little volume, but the passage which thoroughly shocked the conservative membership of the Protestant Episcopal communion was that which dealt with the question of the Virgin Birth. Bishop Lawrence took practically the same view as that taken by Dr. Fosdick, that there is no essential connection between the belief in the

Virgin Birth and the belief in the Incarnation. Bishop Lawrence's words on this particular point have attracted so much attention and mean so much in this present controversy that we are quoting them here in full:

"I was brought up to believe that 'Jesus Christ, His only Son, our Lord, was conceived by the Holy Ghost, born of the Virgin Mary;' and in my earlier ministry assumed, as has been assumed throughout a large part of the Christian era and in Christian theology, that this fact was an essential element in the Incarnation. It is now well recognized that scholars are divided upon the question of the Virgin Birth, as to whether the stronger evidence leads to the confirmation of this as a fact, or whether it is a tradition which must be re-examined. These scholars are not mere critics and sceptics, but are upon either side men of equal reverence, faith and belief in the Incarnation. With the conservatism of my nature, I have always acceded to the tradition, but with a mind open to further light. Some thirty years ago, however, I was convinced that there is no essential connection between the belief in the Virgin Birth and a belief in the Incarnation. In giving expression to that conviction, which was founded on the careful study of a few American scholars, I was charged by friends dear to me, with heresy. It is now a source of satisfaction to read in Bishop Gore's later works, wherein he is defending the doctrine of the Virgin Birth, that he has come to the same conclusion. There are, as we well know, clergymen, a number of them, who find it difficult, if not impossible, to accept the doctrine of the Virgin Birth, whose belief in the Incarnation is sincere and firm; indeed, whose belief has been made the firmer by their release from this doctrine. Their reasons are to them convincing, and inasmuch as the two creeds stand for the essentials of the faith, and as belief in the Virgin Birth is not to them an essential, I am clear that with an honest heart they may join in the recital of the creeds. I well know that this position may bring sorrow to those whose faith in the Incarnation, whose habits of thought and worship have been interwoven with the doctrine of the Virgin Birth. But their interpretation of the creeds and their comfort in them are in no way affected by the different interpretations of others."

In the meantime the case of Rev. L. W. Heaton, rector of Trinity Episcopal Church, Fort Worth, Texas, began to attract national attention. Mr. Heaton had made statements about the Virgin Birth of the same purport as those of Bishop Lawrence. He said: "For instance, there are those who cling with unquestioning minds to the doctrine of the Virgin Birth as a statement of physical fact, while others have been moved to analyze it and have discovered new spiritual truths that transcend what the form of words thus imperfectly express. There are those among us who believe that Jesus was in all things and in every way both God and man; the incarnation of God and the son of Joseph. This is my own opinion, and there is room in the Church for those who must reconcile theology with religion." This utterance was brought to the attention of his bishop and after several conferences and considerable correspondence between Bishop Moore and Mr. Heaton it is generally understood that Mr. Heaton will be brought to trial for his words. The moment this probability arose the Modern Churchmen's Union, an organization comprising about five hundred Protestant Episcopal ministers of liberal views, rallied to Mr. Heaton's defense, and this organization is now collecting funds for the trial and expects to stand behind him with the full weight of

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their endorsement. Meantime, on November 14th and 15th, the House of Bishops of the Protestant Episcopal Church met in Dallas, Texas, to formulate a pastoral letter, which was read in all of the Protestant Episcopal churches of the country. It is quite generally felt that this letter was called forth by the expressions of the Bishop of Massachusetts. It takes particular pains to state that objections to the doctrine of the Virgin Birth are contrary to the Christian tradition and to the creeds. This letter is so important that we are quoting that part of it that bears directly upon the present controversy:

A clergyman, whether deacon, priest or bishop, is required as a condition of receiving his ministerial commission to promise conformity to the doctrine, discipline and worship of this Church. Among the offenses for which he is liable to be presented for trial is the holding and teaching, publicly or privately and advisedly, doctrine contrary to that of this Church, individual aberrations, in teaching or practice, however, are regrettable and censurable, but should not be taken to supersede the deliberate and written standards of the Church. It is irreconcilable with the vows voluntarily made at ordination for a minister of this Church to deny, or to suggest doubt as to, the facts and truths declared in the Apostles' Creed.

To deny, or to treat as immaterial, belief in the creeds in which at every regular service of the Church both minister and congregation profess to believe is to trifle with words and cannot but expose us to the suspicion and danger of dishonesty and unreality. Honesty in the use of language—to say what we mean and mean what we say—is not least important with regard to religious language, and especially in our approach to Almighty God, however imperfect to express divine realities we may recognize human words to be. To explain away the statement, "Conceived by the Holy Ghost and born of the Virgin Mary," as if it referred to a birth in the ordinary way, of two human parents, under, perhaps, exceptionally holy conditions, is plainly an abuse of language. An ordinary birth could not have been so described, nor can the words of the Creed fairly be so understood.

Objections to the doctrine of the Virgin Birth or to the bodily resurrection of our Lord Jesus Christ are not only contrary to the Christians tradition, but have been abundantly answered by the best scholarship of the day.

It is not the fact of the Virgin Birth that makes us believe in our Lord as God; but our belief in Him as God makes reasonable and natural our acceptance of the fact of the Virgin Birth as declared in the Scriptures and as confessed in the Creed from the earliest times.

The Creed witnesses to the deliberate and determined purpose of the Church not to explain but to proclaim the fact that the Jesus of history is none other than God and Saviour, on whom, and on faith in whom, depends the whole world's hope of redemption and salvation.

So far from imposing fetters on our thought, the Creeds with their simple statement of great truths and facts without elaborate philosophical disquisition, give us a point of departure for free thought and speculation on the meaning and consequences of the facts revealed by God. The truth is never a barrier to thought. In belief, as in life, it is the truth that makes us free.

The letter was received by the various rectors of the churches, but upon one of them, Dr. Leighton Parks, rector of St. Bartholomew's Church, New York, one of the most prominent churches, it produced a very marked effect. Dr. Parks became so enraged by it after the letter was read in his church on Sunday morning by one of the curates that he took off his regular vestments, and in his doctor's gown returned to the pulpit and freed his mind in most impassioned manner. The sermon fell like a thunder-bolt into the ranks of the Episcopal Church. It is all right to try a compara-

tively unknown preacher from Fort Worth, Texas, for heresy, but it is another thing to bring to trial one of the most outstanding figures in the communion and the rector of one of the richest parishes in the United States. Dr. Parks even demanded that they try him for heresy instead of Mr. Heaton. Dr. Parks's sermon is so interesting that we print it on page 781.

Of course, the accession of such men as Bishop Lawrence and Dr. Parks to the ranks of the Modernists has given them great courage. The thing that stirred Dr. Parks to the depths was the apparent questioning in the Bishops' pastoral of the integrity of the clergy. He insists that the Bishops are not the sole defenders of the doctrines of the Church. In matters of doctrine their power is carefully restricted, and not one jot or tittle of the doctrine of the Church may be added to or subtracted from by all the bishops in the Protestant Episcopal Church. Doctrine can only be changed by a concurrent vote of the bishops with the clerical and lay deputies to the General Convention. For the Bishops to speak as if they were the sole defenders of the faith is contrary to the constitution of the Episcopal Church. Dr. Parks insists that the Protestant Reformation gave to every priest equal power with the bishops, in matters of faith. He insists that he is just as responsible for the purity of the doctrine taught in his parish as the bishop of the diocese is in his larger field. He says: "For almost fifty years I have tried by the help of God to be diligent in prayer and in the reading of the Holy Scriptures. Now, then, after passing many hours in that study, when I come before my people to teach them in the light of that prayer and study, am I to be told that I am 'dishonest' because I do not happen to agree with what those good bishops say?" Dr. Parks takes the same ground on the Virgin Birth as that taken by Bishop Lawrence and Dr. Fosdick. He said that there was a widespread belief that this letter of the Bishops is directed against the Bishop of Massachusetts, but that they would not dare to bring the Bishop to trial. It would shake the church to its foundation. Then he said: "I will now ask why they don't bring me to trial. I am not a distinguished rector, but for many years I have been preaching things which the Bishops condemn." (Dr. Parks is a very distinguished rector in spite of his denial, and this is one of the reasons he will not be brought to trial.) He said that he would consider it an honor to be deposed from the Church for anything he has said publicly or privately. He said that the Rev. Dr. W. Russell Bowie, of Grace Church, New York, and Rev. Elwood Worcester, of Emmanuel Church, Boston, held the same views as Bishop Lawrence, and then he asked why they did not bring Lawrence and Bowie and Worcester and himself to trial. "They will not do that, but there is a poor, friendless, but not altogether helpless man whom it is proposed to bring to trial for saying the same things that Lawrence and Worcester and Bowie and many others have been saying for many years." He referred, of course, to Mr. Heaton.

On Sunday, December 16th, Dr. Percy Stickney Grant, of the Church of the Ascension, New York City, assailed the Bishops' pastoral in his morning sermon. He believed that a great many clergymen and even bishops in the Protestant Episcopal Church did not accept the point of view of this pastoral. He also insisted that the Bishops have no right to define doctrine; that "our Church can only undertake something like that in General Convention, that meets every three

Dr. Jordan has not only summed up his life work in this great book, but also his philosophy.

The end of 1923 has brought two most interesting autobiographies with it—two quite different types of books. One is Dr. Charles H. Parkhurst's "My Forty Years in New York" (Macmillan Company), which is a story of activities and crusade, and "Fifty Years" (Houghton, Mifflin Company), by Bishop Lawrence of Massachusetts, which is a story of spiritual and religious development and change. Dr. Parkhurst's autobiography has some extremely interesting pictures of a New England boyhood with much comment on religious education and training of children. The whole story just exudes wisdom. The chapter in which he tells how he defeated Tammany stir one's blood. The extracts from the sermons he preached at that time are about the best things since Amos got after the politicians of his day. Can anything be lovelier than this sentence: "The wicked flee when no man pursueth," and they make still better time when somebody is after them." "Fifty Years" is an expansion of a paper read by Bishop Lawrence before the clergy of his diocese. It made a great impression and caused much comment because of some of its rather radical statements about creedal interpretation. I will not go into that and the book will soon receive full review in *THE CHRISTIAN WORK*. The reason it so deeply interested me was that it is not only a remarkable

story of spiritual experience and of the passing through doubt into a larger but firmer faith, but because it is also the story of the theological transition of hundreds during the last fifty years.

I have no space left to talk about the novels I have most enjoyed. I will merely mention the five—I do not say they are the best novels of the year. Many would say they are not. They are merely the five I read with most engrossment. The first was "The Cathedral" (Doran Company), by Hugh Walpole. a tremendous story of fatalism and of pride going before a fall, with the great cathedral (Durham?) overshadowing all; "The Church on the Avenue" (Dodd, Mead and Company), by Helen Martin: a story of a conservative minister and church facing refractory and reactionary kings of industry in a great mill town; "Men Like Gods" (The Macmillan Company), by H. G. Wells: a story of an Englishman's experience in Utopia; "A Son at the Front" (Scribner's), by Edith Wharton: a story of the war, with all the reserve and the exquisite art that characterizes all of Mrs. Wharton's stories; and "Bread" (E. P. Dutton and Company), by Charles G. Norris: a remarkably sympathetic picture of the life of the working girls (the stenographers especially) of New York City and the conflict between love and the craving for independence.

FREDERICK LYNCH.

THE WEEKLY SERMON

Intellectual Integrity, or the Equal Rights of Fundamentalist and Modernist in a Comprehensive Church

By Rev. Leighton Parks, D.D.

Rector of St. Bartholomew's (Episcopal) Church, New York

[The following is the great sermon in which Dr. Parks, a week ago last Sunday, took up the gauge of battle flung out by the Protestant Episcopal Bishops in their Pastoral Letter, quoted on page 778 of this issue.]

"Moreover, it is required in stewards that a man be found faithful."—1 Corinthians 4:2.

AS the services for the second Sunday in Advent call attention to the Bible, so do the services for this day call attention to the ministry, and in the Epistle you have just heard read the Apostle says that the most important thing is the intellectual integrity of the ministry. His intellectual integrity had been called in question, if not by the Apostles at Jerusalem, certainly by those who were close to them, who were telling the people whom Paul was giving his life to save that he was a deceitful man and that they ought not to trust him. And his answer is, "It is a small matter with me to be judged of you or of any man's judgment. He that judgeth me is the Lord."

I did not wish to call your attention to such a question as this, especially as we draw near to the Christmas season, but I am required by the Canons of the Church to see that the Pastoral Letter is read to the congregation, and inasmuch as that Pastoral Letter does more than suggest that there are clergy preaching from our pulpits and ministering at our

altars who are guilty of dishonesty, I feel it my duty to enter an emphatic protest.

I can understand that some good man or woman, having learned that this was to be the subject brought before you this morning, may have said, "It is a pity that our rector should put himself in opposition to the teachings of the Church." But I would have you remember that I am not only the minister of this particular congregation, but that at my ordination I solemnly promised to "use all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word, and to use both public and private admonitions and exhortations, as well to the sick as to the whole, within my cures, as need shall require, and occasion shall be given." I come before you, therefore, this morning as a doctor of theology, fulfilling the duty which I undertook to perform at my ordination.

There are several things in this letter which must meet with the approval of all good and intelligent people, and certain parts of it cannot fail to rejoice the heart of the Modernist. I am sure that the Bishops are good men, and that they have put forth this letter in the sincere hope that thereby they might serve the Church. It is, therefore, to be considered as sympathetically as possible, and to be protested against only if it shall be found to contain "strange" doctrine.

I. Is this a "Pastor Letter"? [Dr. Parks questions the

validity of the Bishop's communication as a "Pastoral Letter."]]

II. *The Modernism of the Bishops.* This letter is one of the effects produced by the tidal wave of modernism sweeping through all the churches; and the attempt of those who call themselves Fundamentalists to check the rising tide of knowledge, and as I believe, of spiritual life in the churches, has manifested itself in ways that must distress refined and intelligent people. In the Baptist Church the Fundamentalists have manifested a spirit of vulgarity which is shocking. I do not think Dr. Grant has overstated the case in his comments upon the controversy in that church. In the Presbyterian Church a spirit of obscurantism, identifying religion with exploded theories of the origin of the universe and of man, has made the late meeting of the General Assembly of that venerable Church ridiculous.

Our Bishops have not been guilty either of vulgarity or obscurantism. Indeed, they show evidence of the spirit of modernism. The statement that "the Christian faith may be distinguished from the forms in which it is expressed as something deeper and higher and more personal" could not have been found in any letter put forth by the House of Bishops forty or even twenty years ago. Also, that they should call in the "best scholars" to bear witness is deeply significant. But perhaps the most significant illustration of the spirit of modernism is found in the fact that they have abandoned the old orthodox position which insisted that the divinity of Christ was dependent upon the miracles, and recognize the miracles to be the natural effects produced by a Divine Personality.

They also show the spirit of modernism by recognizing that human words are inadequate to express divine realities. When, however, they deny the liberty which they enjoy in the interpretation of ten of the articles of the Creed, to the interpretation of the two articles which refer to the Incarnation and the Resurrection, it will seem to some that they are inconsistent in logic and show signs of what may be called "arrested development" in their modernism. Certainly, those who have entered into the larger liberty which has come as the result of years of struggle have no desire to point the finger of scorn at those who have not gone the whole way on the journey. They should recognize that this "arrested development" of the Bishops probably means no more than they are resting. They have been wearied by the journey, and however much it is to be regretted that their weariness should manifest itself in denunciation of those who have gone further along on the road to freedom, the "progressives" should rejoice as they note how great has been the advance of the whole army of the faithful.

As we look back over the history of the Church in the past sixty years we see what advance has been made. When Dr. Temple publicly asserted that the Holy Scriptures showed a gradual development in knowledge, in morality, in the conception of the character of God, he was denounced and would have been put out of the English Church had he not been protected by the laity. Yet that man lived to become the Archbishop of Canterbury, honored in all the churches; and that which was deemed his heresy is now a commonplace. When Bishop Colenso questioned the Mosaic authorship of the Pentateuch and called attention to the fact that the numbers used in that ancient document were grossly exaggerated, he was deposed by the Synod of the South African Church, but on appeal was justified by the Church of England. Some of us can remember when his name was coupled with that of Arius, almost with that of Judas. Yet his "heresy" is now admitted probably by all the Bishops. Frederick Dennison Maurice, one of the greatest prophets and philosophers and saints of the English Church, was inhibited from preaching for a long period because he denied that the word "aconian" was equivalent to "everlasting." When Dr. William R. Huntington and the late Dr. McKim accepted that teaching and refused to declare that they believed in the everlasting torture of the lost, the one was refused ordination for a long time and the other was denied the honor of the Episcopate. Yet how many of the Bishops feel themselves called upon to preach the old doctrine of "hell fire"? Bishop Clark, ultimately the Presiding Bishop of this Church, told me that his ordination to the diaconate was held up for months because he could not get the Bishop to agree that a man who was unable to accept the orthodox teaching concerning the nature of the resurrection of the body would be a faithful minister of the Church. Yet which

of the Bishops believes in the resurrection of the body as it had been believed from early times? Phillips Brooks was denounced as a heretic because he would not fall into the heresy of Apollinarius! Every one of the "heresies" of the past the Bishops have found means of incorporating into their interpretations of the orthodox faith of the Church, and therefore we rejoice.

But now we come to the consideration of questions which are vital. The first is this:

III. *Are the Bishops the sole defenders and definers of doctrine?* If they are, then certainly I have no right to speak to you, and all you have to do is to listen to what the Bishops say. Now, that question is not to be tested by emotion nor decided by prejudice. We are to find out, if we can, what is the opinion of our Church in regard to this matter. When, then, we turn to the Constitution of this Church we see that the power and authority of the Bishops in matters of doctrine is carefully restricted. How could it have been otherwise? We know that some of the men who collaborated in the formation of the Constitution of the United States lent their aid in drawing up a constitution for the Protestant Episcopal Church. Every student of American history knows that one of the things the founders of the Federal Constitution felt it most necessary to do was to limit the power of the executive lest it encroach upon the legislative and judicial branches of the Government. They set up a balance of power, so that the executive could never encroach upon the other departments of the Government. Is it to be supposed that when those same men drew a constitution for a democratic, constitutional church they would have given unlimited power to the Bishops? We know that the political suspicion of the encroachment of the executive but faintly reflects the deep suspicion of the American people at the close of the Revolution concerning the introduction of the Episcopate. We know that even Bishop White, the father of our American Church, seriously considered the substitution of a Presbyterian for an Episcopal ministry. When, now, we examine the Constitution we find that not one jot or tittle of the statement of the doctrine of this Church may be added to or subtracted from by any individual bishop or all the bishops combined. They cannot change a single line or word of our formularies without the concurrent action of the Lower House, composed of clergy and laity, voting separately in regard to every such proposed change and at two separate conventions. The Bishops are carefully restricted by the Constitution of the Church, and for them to speak as if they were the sole definers of the faith is contrary to the very constitutional provision under which they live.

Of course, the Bishops recognize this. But what some of them are inclined to say is that "While the Constitution is careful to limit our authority so that we may not do certain things, it can in no way limit that authority which from the early days of the Church has always been granted to the Bishops. It is a fundamental element," they say, "of the Catholic tradition that all questions of doctrine shall finally be decided by the bishop of the diocese or by the united voice of the Episcopate." I do not propose to discuss the origin or the continuance of the Catholic tradition, nor what it means for various reasons. . . . We do not know when it began; we do not know exactly what it says. But one thing we do know; that is, when it came to an end. It came to an end at the Protestant Reformation, when the English Church deliberately broke with the Catholic tradition, and in the ordination of priests did that which no other Church had ever done—gave to each priest of this Church co-ordinate authority with the bishop for the defense and definition of the faith. When I was presented to the bishop to be ordained I was asked these questions: "Will you be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word?" "Are you persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures, to instruct the people committed to your charge; and to teach nothing as necessary to eternal salvation but that which you shall be persuaded may be concluded and proved by the Scriptures?" I was also asked this question, "Will you be diligent in prayers and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?" Now, if you will turn to the

office for the Consecration of Bishops you will note that the Bishops make the same pledges in regard to the Scriptures and doctrine which they made at their ordination as priests; that no authority is given to them which had not been given to them as priests, with one exception: In the fourth question to the Bishops this clause is added: "And both privately and openly to call upon and encourage others to the same." This gives added authority in matters of discipline, but none in questions of doctrine. Am I to be told after almost fifty years of labor in this Church that I am a dishonest man unless I am prepared to accept a statement of doctrine put forth by the Bishops, acting perhaps under the authority of the Catholic tradition but contrary to the Constitution of the Protestant Episcopal Church and the ordination vows of the individual ministers?

All this talk about the Catholic tradition is having a very subtle and, in my judgment, very dangerous effect upon the Church. How frequently we hear good and intelligent people say, "Why does not the bishop put out of the Church this or that man with whose opinions I do not agree, whose manners I do not admire, and whose practices I think undignified?" It would be just as sensible to ask, "Why does not Governor Smith put in jail the editors of some of the yellow journals who seem to be preaching anarchy, fanning the flame of envy, encouraging revolution?" The answer is that if Governor Smith were to put any of those men in jail without due process of law he would find himself in jail. If the bishop of this diocese were to attempt to remove from the ministry of the Church men whom you and I do not approve of or like, he himself would be removed from the Church. This is a constitutional Church, and bishops and clergy can be deposed only by due process of law.

IV. *The Authority of the Creed.* The next question to which I would call your attention is, What is the authority on which the Apostles' Creed rests? The Bishops in their letter tell us that it is to be interpreted by the Nicene Creed. Inasmuch as they appeal to the Nicene Creed, it might be remembered that the Apostles' Creed in the form in which we now have it was not crystallized until centuries after the meeting of the Council of Nicea in 325 A. D. The Apostles' Creed is the expression of a slow evolution which went on for centuries. Therefore, a creed set forth in 325 cannot be the interpreter of a creed which was not finished until centuries later.

1. But in my judgment they have been more unfortunate still when they come to deal with those two articles which they say can be interpreted only in one way. For when we turn to the Nicene Creed we find that the article which deals with the Resurrection of our Lord says, "And the third day he rose again, according to the Scriptures." I am well aware that many scholars interpret this to mean that he rose from the dead as had been prophesied in the Scriptures of the Old Testament, but I know no reason why it should not be interpreted as meaning that he rose from the dead as the New Testament declares. But leaving that question aside, in regard to which I do not pretend to speak with authority, let me remind you that the Nicene Creed itself refers us back to the Scriptures, declines to deal with the case, saying, "This court has no jurisdiction to try that case. It must be tried in the court of the Scriptures."

2. When the appeal is made to the Nicene Creed to show that the Virgin Birth is a "historical fact," the Bishops have evidently forgotten what they all must know, namely, that the Nicene Creed made no allusion to the Virgin Birth; nor did the Creed of Eusebius, which the Council had before it. The Council considered this creed carefully before putting forth its statement of what it believed to be the faith of the Church; and as a result this is what they said about the Incarnation: "Who for us men and for our salvation came down and was made man and dwelt as Man amongst men."

If in a police court an attorney were to say, "I propose to prove by the testimony of William Smith that such and such a thing took place," and when he called William Smith, found that William Smith knew nothing about it, would he be at liberty then to say to the jury, "When I said William Smith I meant Henry Jones?" And when he calls Henry Jones and finds that Henry Jones lived far away from the occurrence to which he is called upon to bear witness, what would the jury think, what would the judge say, of such a presentation of a case as that?

That is exactly what the Bishops have done. I do not wish

to press this point, because this is not a debating society, and I do not wish to score a verbal or technical victory. If I did, I think I could rest my case here. But something far deeper than any verbal or technical victory is concerned with this matter, my brethren. And therefore I will not press that point. Of course, the Bishops would answer that when they said the "Nicene" Creed, they did not mean the creed put forth by the Council of Nicea, but that they were using the term in the sense in which it is popularly understood; that is, that they meant the creed which we have just repeated in this morning's service. They are aware that that creed was not put forth by the Council of Nicea; that it was recited at the Council of Constantinople more than fifty years later, and that in the meantime, as the "best scholars" tell us, some copyist, who knowing that it was the opinion of the whole Church at that time that our Saviour was born of a virgin, put that in on his own authority. The Council of Constantinople never considered the question. They were engaged on an entirely different problem, namely, the question of the priority of the Bishop of Rome and the Bishop of Constantinople, and they simply took the creed which was handed them by the copyist and recited it as satisfactory to them without any discussion. It was not until the Council of Chalcedon, more than one hundred and twenty-five years after the Council of Nicea, that the creed which we have just repeated was set forth with the authority of a council.

Is there any lawyer here who, if he wished to illustrate the teaching of the framers of the Constitution of the United States, would say that the fifteenth, sixteenth and eighteenth amendments to the Constitution, passed over a hundred years after the formal establishment of it, represented the minds of the fathers of the country? We have no more right to quote the Creed of Chalcedon as representing the minds of the fathers of Nicea than we have to quote the eighteenth amendment as representing the minds of Hamilton and Madison and Jefferson. Nicea, like the imaginary "William Smith," bears no testimony, and Chalcedon, like "Henry Jones," was far from the scene! But even though what is popularly called the "Nicene" Creed was set forth with the authority of a General Council, that does not make it the final court of appeal nor an infallible interpreter, because the standards of the English Church from which our Church derives; the same standards that our Church deliberately set up, say distinctly that "General Councils . . . (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God), may err and sometimes have erred." In other words, the English Church not only absolutely refused to allow the Bishops to be the sole definers of doctrine, but also to have the authority of the creed referred back to any General Council.

Then to what did they refer it? They referred it to the Holy Scriptures. . . . We turn away from the Catholic tradition. We turn away from the General Councils, and we take these two doctrines back to the Scriptures. What do we find?

1. We find, first of all, in regard to the resurrection of our Lord that the record is exceedingly confusing. Sometimes it would seem as if we were in the presence of a natural body which had been reanimated, and at other times it seems as if we saw a ghost. Now, then, to assert that no man is justified in reciting the article concerning the resurrection of our Lord unless he is prepared to say that it is a "bodily" resurrection is believed by many earnest ministers in this Church to be a "strange" doctrine. They turn to St. Paul's account of the vision of our Lord which converted him and they see no sign of any physical body. They study St. Paul's epistles and learn from them that in his judgment all of us shall rise as Christ rose. As long as the Christian Church believed that the same body which was laid in the grave arose at the Last Day, it was inevitable that the Church should believe that Christ arose in the same way. But now that no intelligent man believes that the dead bodies rise from the grave, why should we insist that the essential thing in the resurrection of our Lord is "bodily"? Does not this expression in the Pastoral teach the fundamental philosophic heresy which declares the physical to be more real than the spiritual? I believe that to be an "erroneous" doctrine. May the Fundamentalist unchurch the Modernist who believes in the spiritual resurrection of our Lord? No more than the Modernist may unchurch the Fundamentalist who believes in the "bodily" resurrection of our Lord. Both can

find justification for their interpretation in the Holy Scriptures.

This point is of great importance. In ten of the articles of the creed the Fundamentalists, or many of them, have spiritualized the doctrines. What right have they so to do? There is not one of the bishops who believes the article concerning our Lord's ascension as it has been believed from early days. In a Ptolemaic universe it was inevitable that the ascension should be conceived as a physical fact. There seemed no incongruity in supposing that the physical body of our Lord was lifted from the Mount of Olives to the throne of God at some point in space above the visible firmament. But every bishop to-day has abandoned that notion. They are living in another universe. They know that if our Lord's body had begun to ascend into space forty days after His resurrection it would not to-day have reached the farthest star revealed by the telescope. Yet Stephen saw Him standing at the right hand of God soon after His ascension. What justification have the Bishops for changing the interpretation which has come down to them through the Catholic tradition? If they base it upon the knowledge that has come through astronomy, they are Rationalists. The knowledge may lead them to doubt the traditional interpretation, but it does not justify them in remaining ministers of a church which has inherited the tradition, *unless* they are able to show by the Holy Scriptures that another interpretation is justified. The position of the Modernist is exactly the same, only he is applying the same method to the two articles to which the Bishops declare that it may not be applied. It will not do to unchurch the Modernist on the ground that he is a Rationalist and the Fundamentalist is not, if the Modernist appeals to the Scriptures and is convinced that they justify him in a more spiritual interpretation of the articles concerning the Incarnation and the Resurrection than the Catholic tradition approves.

2. And so we come to a far more living question, because it touches emotion and because it is of a nature that we do not care to discuss before a general congregation, and that is whether or not our Lord was born of a virgin or of a married woman. Of course, those who say that he was born of a virgin are justified by the Scriptures, though as far as I know there are only three passages which do justify that belief, but they are enough. Now, the vital question is, Can the Modernist find justification in the Scriptures themselves for his interpretation of the article in the creed which treats of the Incarnation? I believe he can. In the first place, he reads the very passages on which the Fundamentalist bases his interpretation and he questions if they can bear the weight. There is a passage in the prophecy of Isaiah, "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." But the "best scholars" tell us that the Hebrew word *almah* translated *parthenos* in the Greek version and "virgin" in the English really means a young married woman. They ask why, if Isaiah meant "virgin" he did not use the Hebrew word *betulah* instead of *almah*. Moreover, they learn from the prophecy of Isaiah that the child who was to be born and called Immanuel was born in the very year in which the prophet spoke; that possibly the "young woman" was the wife of the prophet. The Modernist recognizes that it was natural that the early Christians who turned back to the only Bible they had, the Old Testament, should find in such a prophecy a beautiful suggestion of the birth of our Saviour. But they do not feel that it is conclusive. And when we come to the Gospels of St. Matthew and St. Luke we see that it is stated that our Saviour was born of a virgin, and all who feel that that is a part of the Christian faith are justified by the Scriptures in so asserting their belief.

But if that were all, then there are many in the church, both laity and clergy, who would be bound as honest men to withdraw. But it is not all. Another man turns to the Scriptures and he is told by the "best scholars," not the radical minds but conservative scholars, that those two chapters, one in St. Matthew and one in St. Luke, belong to the introductions of those Gospels which were added after the original authors, whom we call Matthew and Luke, had finished their work; in other words, that that record represents a theory in regard to our Saviour's birth which came into the Church after those Gospels were written.

But this is not the whole of the story. Men turn to the Epistles of St. Paul, written long before any of the Gospels, and they find St. Paul saying, "Jesus Christ . . . was

made of the seed of David according to the flesh." Then they turn to the genealogical table in the Gospel of Matthew and find that the descendant of David is Joseph and that there is no mention of Mary as descended from David. If I wished to bring a railing accusation, I should say that the attempts which have been made to prove that this really refers to Mary are unworthy of scholarly men. But I do not say this. I do not even say that it is disingenuous. I only say that it is ingenious and that it would never have been attempted had it not been necessary to make the facts accord with a theory, instead of deducing a theory from the facts. And when we turn to the Gospel of Luke we read that "Jesus was supposed to be the son of Joseph, . . . who was the son of Adam, the son of God." They turn to the Epistle to the Galatians and find Paul saying, "Jesus Christ was made of a woman." Does that mean born of a virgin? Most scholars agree that it was a familiar Hebrew saying which simply meant to express the birth of every man. Job says, "Man that is born of woman is of few days, and full of trouble." Does that mean that the "changes and chances of this mortal life" come only upon those who are virgin-born? Our Lord himself says, speaking of John the Baptist, "Among them that are born of women there hath not risen a greater than John the Baptist." Does that mean that John was born of a virgin? We turn to the Gospel of Mark, which Catholic tradition says was dictated by the Apostle Peter, and there is not one word about the Virgin Birth in it. We turn to the Fourth Gospel, which paints the portrait of the glorified Christ, and we find the author saying that when our patron saint, Bartholomew, was urged by Philip to come to Jesus, he tells him that he is to meet the son of Joseph, though the same author has just declared that John the Baptist said that Jesus was the Son of God. In other words, many Modernists believe that they are justified by the Scriptures in denying that the Virgin Birth is a "historical fact."

How, then, it is asked, can they repeat the words of the creed? They turn once more to John and they hear these words: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." But that does not refer to the Word of which John has just been speaking; it refers to every soul that has received Him. Our natural birth is not the expression of our real life. It is the birth from above which is "not of blood, nor of the will of man, nor of the will of the flesh, but of God." Now, then, there are men and women and ministers of the church who say the historic words of the creed, and while they cannot affirm that the Virgin Birth is a "historical fact," do believe that they are justified by the Scripture in using the old language to express their belief that in a way that is true of none of us, he was born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." And because they believe Him to be the Incarnate Word of God; God from God, Light from Light, Life from Life, Very God from Very God; because they look to Him for health and salvation; because they believe that "there is none other name under heaven given among men whereby we must be saved;" and because they believe that that faith in their Saviour may be expressed in the historic words which to them mean His pure innocence, His uniqueness, and His essential divinity, though to the men of old the words expressed a historic fact, are they to be called dishonest men? They have their warrant in the Scriptures.

V. *Intellectual Integrity.* Now it may be asked, "Who has been called a dishonest man?" I think that is the most serious blot on this document. The very fact that nobody is named cannot fail to sow the seed of suspicion in the minds of many congregations that the Bishops may refer to their minister. There is a widespread belief, whether it be justified or not, that this letter of the Bishops is directed against the Bishop of Massachusetts; that his book called "Fifty Years," which I again advise every one of you to read, is one of those "recent utterances" which have disturbed the minds of certain "eminent laymen." Very well. If in a meeting of the Board of Aldermen the Mayor were to come in and say, "There are grafters at this table," instantly he would be called on to name them. In no company of honorable men may anonymous accusations be thrown broadcast without insistence that the name of the man referred to shall be heard. Why do not the Bishops name Bishop Lawrence? Because if they did, it would be necessary to bring him to trial. And why is he not brought to trial? Because it would shake this

Church to its foundations. There is not a poor clergyman in this church who does not daily thank God for what that man has done to relieve their poverty. There is not a layman who has ever been brought into contact with him who not only has been profoundly impressed by the simplicity of his character, by the sanity of his judgment, by his grasp of business principles, but who also has not been convinced that "his righteousness is as clear as the light and his just dealing as the noon day." They cannot bring him to trial.

I will ask why they do not bring me to trial. I am not a distinguished person. I do not for one moment put myself on a level with the Bishop of Massachusetts, but for many years I have been teaching two things which the Pastoral declares to be unsound and suggests that the minister who so teaches is a dishonest man. I have never said privately anything I have not said publicly; I have said nothing in this church that I have not published in a book which any one who cares to may read; and in all, I have said that while belief in the Incarnation is essential, and while unquestionably at the time the Apostles' Creed was set forth, the only way of expressing the belief of the Church in the Incarnation was by the assertion that Jesus was born of a virgin, I have denied that belief in the Incarnation necessitated the acceptance of the Virgin Birth as a "historical fact." I have justified my younger brethren in continuing in the ministry though they could not accept the Virgin Birth as a "historical fact" or the "bodily" Resurrection of our Lord. I have urged men and women to come to the Communion who could not so accept the Creed. And I would call particular attention to the fact that if it is unlawful or dishonest for a minister of our Church to teach as I have taught, it is also unlawful and dishonest for those who have accepted my teaching to come to the Communion. There cannot be one law for the clergy and another for the laity. So that this letter, which at first might have seemed to be the condemnation of a few ministers, will be found to be the condemnation of a very large number of the thoughtful laity as well.

I think, if I may be allowed to say so without offense, that the Bishops are confused. I know of no man who pretends that the expression in the Apostles' Creed "born of the Virgin Mary," was used in any except a most literal sense by the early Church, any more than he denies that the words "the Resurrection of the Body," had anything but a physical significance to the men of old; and while it would be dishonest, or at least show ignorance for any man so to assert, he cannot be called dishonest if, admitting that the fact of the Incarnation could only have been expressed in the Apostles' Creed in the words with which we are familiar, continues to use them with a spiritual significance which no physical fact can adequately reveal. And if it be thought that this is dishonest, why am I not brought to trial?

I can imagine that if that were suggested to my Bishop—and I have no doubt it has been suggested to him—he might say in a most kindly spirit, "He is the last man in this Diocese whom I should desire to bring to trial; first, because he used every legitimate effort to prevent my election to the Episcopate. He is reported to have said that 'he would vote for any respectable clergyman rather than for me.' If then I bring him to trial, shall I not lay myself open to the suspicion that I am actuated by unworthy motives?" No one who knows him would think that of him, I least of all. He might go on to say more than that: "Since my election he has endeavored to show himself a loyal friend, and I look on him as my friend and I should be very loath to bring such trouble upon him." But if it were urged that it was his duty, as I believe it is his duty if he believes me to be dishonest or heretical, he might say, "Well, possibly, and if he were a younger man, it might be desirable, but he is an old man. The time left for him to do harm to the church is very short. I would not bring down his gray hairs to the grave in disgrace. Wait and after a little while some one will come and take his place, and all will be forgotten that he has said." I venture to suggest that if this were the thought of the Bishop he would be mistaken in regard to two facts. I am an old man and the time of my departure is at hand, but I should not consider it a disgrace to be deposed from the ministry of this church for anything I have said either privately or publicly; I should consider it an honor to be led off from the stage where I have tried to serve my Lord for half a century, escorted by a committee of dignified clergy and the Bishop

himself! And another mistake would be to forget that while the sere and yellow leaf falls to the ground, it is not alone because the sap no longer flows through it nor because the inevitable action of the law of gravitation drags it from the twig. It is because each leaf is pushed off by the bud that has been forming to take its place. So when they have gotten rid of me, they will find that there is another just as bad—perhaps five, perhaps twenty. Indeed, when I note how the spirit of modernism has penetrated the House of Bishops as shown in this letter, I believe that that spirit will animate the direction of the Church in the years to come.

If they do not bring Bishop Lawrence; if they do not bring me; if they do not bring Dr. Worcester of Emmanuel Church, Boston, whose name is illustrious in all the churches of this country and Europe as well, who has signed a public protest against this Pastoral; if they do not bring these men to trial, whom will they bring to trial? I would not say one word to misrepresent the Bishops or to stir up feeling against them. I believe them good and earnest, even if mistaken, men; but I will put a hypothetical case to you. Suppose any judge in this city were to feel that men of the standing of Mr. Root or Mr. Wickersham or Judge Parker or Judge Seabury had been guilty of contempt of court by some public utterance and yet did nothing about it, but dragged some poor friendless, almost unknown attorney before the awful judgment seat and disbarred him, what would the righteous public opinion of this country say? Now, then, there is a poor, helpless but not altogether friendless man in another Diocese whom it is proposed to bring to trial for saying the same things that Lawrence and Worcester and I and many others have said for years. The Bishop of that Diocese said in regard to the man whom he proposes to try (I would not believe it when I first heard it; I thought it was either a slander or a gross exaggeration, but I have in my possession the sworn affidavit of an attorney in that Diocese, witnessed to by a notary public that the Bishop said in his presence) that unless a certain clergyman in the Diocese retracted the statement that the Virgin Birth was not a "historical fact" he would be brought to trial, in which case he would stand "about as much chance of acquittal as a snowball in hell." It only shows to what theological excitement will lead a good man. Is it possible that a fair trial can be obtained in a court constituted by a Bishop who would say such a thing as that?

Now, it may be that in this controversy and in every particular of it, the Fundamentalist may be right and the Modernist wrong, but in that case, the Modernist must be convinced by reason, by sound scholarship, and the Holy Scriptures, and not by any dogmatic fulmination issuing from Dallas, Texas. Attention has already been called to the fact that the Bishops call in the "best scholars" to bear witness to their interpretation of the creed, but they do not tell us who those "best scholars" are nor what has been the result of their study. Possibly they do not know.

VI. *Effects.* Now let us ask what is to be the result of this letter.

1. I do not believe this man to whom I have alluded will be brought to trial. I doubt if anyone will be brought to trial. I think that already the protest that has come out from the church, not only from the laity, but from the clergy and from a number of bishops, will make it impossible to carry the threats in this Pastoral into effect.

2. But the dreadful thing is that anybody should be threatened. I wonder that the Fathers of the Church who come into contact with the poor clergy should not have asked themselves whether or not a threat was not likely to be a temptation to intellectual dishonesty. They know that many of the clergy are dependent upon the goodwill of their bishop not only for preferment but even for the support of their families. If, then, in the fulfillment of their ordination vow they seek by the help of the best scholars to learn the truth about the Bible, haunted by the fear that the result may not be in accordance with the opinion of the Bishops, how can they fail to be tempted to that insincerity which manifests itself in *suppressio veri*.

3. What can be the effect of this suspicion upon the work of the church?

There is such need, with the nations of the world in perplexity; with anarchy undermining our social life following the Volstead Act; with men and women who ought to be the future teachers of the Church driven from the altar and

(Continued on page 799)

The Centenary of the Observer

The Early Days of the Observer

BY RICHARD CARY MORSE

[Richard Cary Morse was the assistant editor of "The Observer" from 1867 to 1869, from 1869 to 1915 he was the International Secretary of the Committee of the Young Men's Christian Associations, and since 1915 he has been Consulting General Secretary to that committee.]

IT was a hundred years ago, in 1823, that the "New York Observer" began its life in this city as the first newspaper of its class in this State. It was in this year, 1823, that my father, whose name I bear, came here to establish such a paper, which was then a great novelty. He was a young clergyman, twenty-eight years of age, a graduate of Yale and Andover Theological Seminary, of which seminary his father, Rev. Dr. Jedidiah Morse, was one of the founders. My father came from the home of his father and older brother Sidney in New Haven. His errand grew out of the fact that seven years before this time, in 1816, at Boston his father and brother had founded and for a year conducted the "Boston Recorder," now "The Congregationalist," one of the first of that class of periodicals called "religious newspapers." It was so successful that during 1816 as many as twenty newspapers in different parts of the country, by devoting several columns each week to religious intelligence, attempted to become religious papers, while the "Boston Recorder" itself, later merged into "The Congregationalist," like *THE CHRISTIAN WORK*, continues until this day.

But the effect on Sidney Morse of this first year's experience as an editor was, to use his own words, "an enthusiastic desire to carry out my plan of a 'religious newspaper' more perfectly and on a larger scale than was possible in Boston, and at a center where all the leading religious denominations were evangelical and would give me a cordial and generous support. Accordingly, I communicated the plan in a letter to my friend, Rev. Lyman Beecher, of Litchfield, Connecticut. He was enthusiastic about the plan and assured me that all the leading clergy and laymen of his acquaintance would zealously aid me in the execution of it. Circumstances prevented immediate action on my part."

These "circumstances" included a growing absorption in the geographical and other enterprises of his father, with which his brother Richard, however, was fortunately less absorbed and preoccupied. For the latter felt a deeper and more enthusiastic interest in reproducing and enlarging the interdenominational "religious newspaper" enterprise of his father and older brother. Accordingly, with the consent of both of them, he left them early in 1823 and went to New York City to embark upon the proposed undertaking. His honored father had many friends among the clergy and laity of the various denominations. They received him cordially. In response to his urgent initiative, his brother in New Haven prepared a prospectus, and with varied material from him and others the first numbers of the paper were issued under the name of "The New York Observer."

Sidney Morse slowly yielded to the importunity in both

word and deed of Richard and finally removed his residence from New Haven to New York earlier than he had thought it possible to separate himself from other obligations. Thus his essential leadership at the place of publication was secured. My father was released to equally needed laborious effort in increasing the circulation of the new paper. Since the success of "The Recorder" in Boston in 1816, every prior attempt to establish a religious paper in the State of New York had failed. But "The Observer" was so edited and its circulation so vigorously promoted by the sons of Dr. Morse that under their management, for a considerable period, it became the most widely circulated religious newspaper in the land. Soon the number of subscribers was two or three times as large as that of "The Recorder," which continued to be the leading religious newspaper in New England, and both papers during the generation following the death of Dr. Morse, in 1826, were conducted on the basis, and in the promotion of that interdenominational, evangelical fellowship—also manifested in the growth of the Bible and Tract Societies. Dr. Morse was equally identified with the origin of both of these societies. This broad Christian fellowship it was the lifelong industrious endeavor of the founders of "The Observer" to foster and extend. Many years after they were both strongly identified also with successful efforts to establish the Evangelical Alliance, formed in 1846.

"The Observer" was founded when the news of the day was carried to the public in weekly papers. The founders, for some years, published such a paper, carrying a religious tract and religious intelligence in every issue. Chancellor Kent at this time said: "When I have read 'The Observer' I have no need of any other newspaper." With the advent of the penny press and the modern daily paper a change to a daily was favored by one of the founders of "The Observer"—so he once told me. In that event, the paper in due time and in accord with its original design would have become a member of the New York Associated Press.

It continued, however, a weekly religious periodical and in due time was joined by its younger representatives of the religious and denominational press, until it was merged in *THE CHRISTIAN WORK*, with its broad interdenominational constituency.

"The Observer" During the Seventies

BY REV. FRANKLIN B. DWIGHT

[Dr. Franklin B. Dwight has been intimately related to both the Presbytery of New York and THE CHRISTIAN WORK for a period of fifty years. In the old days his contributions frequently appeared in "The Observer" and in "The Evangelist," and when they were combined with THE CHRISTIAN WORK he transferred his allegiance to that paper. During all these years he has been on most friendly terms with all the editors.]

"The Observer" is one hundred years old. Certainly it has had a most honorable career, and the paper as well as

from the ministry because they cannot accept the dogmatic statements in the way in which the Fundamentalists would interpret them. I would that the Bishops had found some word of comfort to say to their brethren of the clergy who would gladly serve God in their day and generation, and not suggest that we were dishonest men.

I venture to suggest that in years to come some historian of the Church will turn over the yellowed leaves of this forgotten Pastoral and ask himself, "What was it all about?" It cannot be a comforting thought to the sixty-five bishops to reflect that his conclusion may be that this Pastoral was conceived in panic and brought forth in haste.

CHURCHMEN'S UNION CRITICIZES BISHOPS

Dr. Worcester Heads a Protest
Against the Recent Pas-
toral Letter.

VIRGIN BIRTH IS AN ISSUE

Protesting Clergy and Laymen Say
Injustice Is Done Those Who
Can't Believe in It.

1923

Special to The New York Times.

BOSTON, Dec. 13.—The Rev. Dr. Elwood Worcester, rector of the fashionable Emanuel Episcopal Church and founder of the so-called "Emanuel Movement" (healing by prayer), heads the protest issued today by the Executive Committee of the Modern Churchmen's Union, an organization of clergy and laymen, of which Dr. Worcester is President, against the recent pastoral letter of the House of Bishops of the Episcopal Church.

The protest takes the ground that the pastoral letter has no canonical authority, because the House of Bishops was not authorized to issue such a letter at its special meeting, that meeting having been called for the sole purpose of acting on the resignation of certain Bishops.

After the protest had been drafted with great care it was submitted for criticism, revision and confirmation at a larger meeting. A copy of the statement, setting forth the views relative to the pastoral letter, was sent out today to every member of the Modern Churchmen's Union in this country.

After voicing the protest against the action of the House of Bishops the statement proceeds:

"In loyalty to the doctrine, discipline and worship of this Church, we affirm:

"(1) That in view of the recognition by these Bishops that belief in God, in the sense of entire surrender to Him, is far more important to God and His Church than the declaration that we believe certain facts, we regret that at this time, when great issues are confronting the world, the letter should be chiefly concerned with denying membership in our Church to those who are unable to affirm a belief in certain clauses in the creed taken as literal statements of fact.

"(2) That we believe that God was incarnate in Jesus Christ. But disagreement among the best scholars of the day as to the source and reliability of the evidence for the virgin birth is well known; the recognition by conservative New Testament scholars that belief in the virgin birth was not a part of the belief of the Church in the first generation is growing; and leading conservative theologians have recently stated that belief in the virgin birth is not essential to belief in the incarnation. In his ordination vow every clergyman of our Church engages to teach nothing as necessary to salvation but that which he is persuaded may be concluded and proved by the scripture. Where two divergent traditions are contained in the canonical books of the New Testament it is incumbent upon the believer to accept that tradition which appears to him to have the greater weight of evidence. We are therefore convinced that the Bishops have done a grievous injustice to the loyalty and honesty of those clergy and laity who are unable to affirm a belief in the virgin birth.

"(3) That we can see no reason for allowing a non-literal interpretation of certain clauses in the Creed, such as 'He descended into Hell' and 'He ascended into Heaven' and 'the resurrection of the body,' while denying the right to such interpretation in the clause concerning the virgin birth. The best scholarship of the day has abundantly shown that to the writers of the New Testament and in the mind of the early Church all these were equally literal statements of fact. We venture to believe that most members of the Church, including most of the Bishops, are unable to affirm a literal belief in one or more of the facts stated in these clauses, and we protest against the denial of a similar liberty in the case of the other clauses.

"(4) That we recognize that 'honesty in the use of language—to say what we mean and mean, what we say—is not least important with regard to religious language and especially in our approach to Almighty God.' The necessary process of interpretation in the use of ancient forms and especially of ancient statements of belief, such as to the Apostles' and Nicene Creeds, is obviously fraught with difficulty and seems to an increasing number clearly to 'expose us to the suspicion and the danger of dishonesty and unreality.' We cannot be permanently satisfied with such a situation, and we therefore feel that the time has come for our Church to consider seriously both the place of the creeds in public worship and the adoption in the office of baptism of a simpler statement of faith as a condition of membership in the Church."

Among those associated with Dr. Worcester in the preparation of the protest are Dr. Samuel McComb, Dr. Frederick Palmer, Dr. John W. Suter, Professor Norman B. Nash and Professor Charles M. Addison, all of the Episcopal Theological School at Cambridge; the Rev. Carroll Perry, of Ipswich, Mass.; the Rev. Ellemon F. Sturges of Providence, the Rev. Henry Skerrill, rector of Trinity Church, Boston; the Rev. Percy C. Kammerer of Pittsburgh, Dr. Stuart L. Tyson of New York, Dr. Alexander G. Cummings of Poughkeepsie, N. Y., Dr. Carl Crammer of Philadelphia, Dr. Matthew P. Bowe of New York, Bishop Edward L. Parsons of California and Dr. Jeffrey Brackett of Boston.

The pastoral letter has caused a decided stir in local Episcopal circles of the so-called Low Church school.

By REV. O. C. QUICK, M.A. Longman's, Green and Company, New York. \$2.50.

1923

The Canon of Newcastle in these Bishop Paddock lectures for 1922 begins by describing Liberal Protestantism, Catholic and Evolutionary Modernism and Traditionalism and then turns "to essay that much more presumptuous and difficult task of determining . . . in what consists . . . the really permanent element in the Christian revelation which ought to be recognized as the one basis for every structure of Christian theology.

Here he makes two assumptions: "(1) That the Gospel according to St. Mark and the passages common to Matthew and Luke present on the whole an authentic account of our Lord's life and teaching; (2) that in the Acts and Epistles we have on the whole a true picture of the beliefs and practises of the first and, in part, of the second generation of Christians."

On this basis he comes to the conclusion "that the primary datum of Christianity is not just the life of Jesus taken by itself, nor the mere genesis of a new religious idea embodied in a society, but essentially the effect of the historic life of Jesus on the life of the Christian community, which effect is inseparable from the continued life and Spiritual presence of Jesus himself as the Church's head." And further that the doctrine of the two natures of Christ as defined at Chalcedon "is just a form or mould for Christology. Up to a point it is a permanent and necessary form."

Canon Quick believes that the critical work on the documents of the Bible is complete in the main issues and declares: "The historical problem of the Bible must give way to the doctrinal problem of the creeds as the center of gravity in Christian thought."

"Origin and tradition must make their full contributions to the whole no less than the latest discoveries of the contemporary mind. And having taken our stand on this fundamental Catholicism we can then admit also the principle of Protestantism as a subordinate element which we are bound to preserve." A little later Canon Quick describes the basis on which this union is possible: "The union of Catholicism and Protestantism can only be found in the religion of the Resurrection through the Cross, and that again is the religion of Him who died on Calvary and rose again to give His Spirit to His Church. We must be loyal to the sacramental gospel of the resurrection. There is not, nor ever can be, any other hope for mankind.

Within its limits which are very clearly stated ("neither to restate or state any Christology, but to define the empirical data of Christianity from which all Christologies should start"), the book performs a genuine service in the present crisis of the Church.

Canon Quick is just and fair in his appraisals. The sketch of Liberal Protestantism with which he begins is a valuable appreciation both of its limitations and its great services to the cause of modern Christianity.

MODERNISTS MEET TO PLAN PLATFORM

Hold Secret 3-Hour Session,
First of Series to Draw
Up Principles.

WILL KEEP UP STRUGGLE

Must Express Their Objects Fear-
lessly at Every Opportunity,

Says Statement. 1924

N. Y. Times Jan 9
Leading Modernists in the Protestant Episcopal Church made plans to carry on the church war at a three-hour meeting yesterday morning in the Union League Club, Fifth Avenue and Thirty-ninth Street. The greatest secrecy was preserved in regard to the session, and the only declaration of what took place was embodied in a subsequent statement issued jointly on behalf of those present.

The meeting was called by Dr. Alexander G. Cummins, rector of Christ Church, Poughkeepsie, and editor of The Chronicle, the Modernist organ of the Episcopal Church. Dr. Stuart L. Tyson, Vice President of the Modernist Churchmen's Union, and Guy Emery Shipley, editor of The Churchman, also were present. Both Dr. Cummins and Dr. Tyson refused to discuss the deliberations, and said those who had attended the meeting would stand on the statement they had issued.

It was learned, however, that yesterday's meeting was the first of a series at which the Modernist platform will be elaborated and a specific declaration of the principles of the Modernists will be laid down.

Those present went on record as regretting that a conflict had been forced on them and said they regarded it as a mistake that the controversy between the Modernists and Fundamentalists should centre upon such questions as the virgin birth and bodily resurrection of Christ, which one of the committee characterized as "mere incidents" in the main issue. The conviction also was recorded "that all concerned should fearlessly and constructively express the liberal views for which Modernism stands."

Heaton Case Discussed.

Through Dr. Cummins, who acted as spokesman and leader, the following statement was issued:

"There was held today an informal meeting of a group of New York Modernists at the Union League Club for a ~~general discussion of the present situation~~. Satisfaction was expressed at the apparent unwillingness to try the Rev. Lee W. Heaton of the Diocese of Dallas, Texas, for heresy. There was, however, a feeling that the condition of suspended sentence is unjust and that nothing but complete vindication can be taken as evidence of fairness.

"There was a general agreement that Modernists, in every way that opportunity can be afforded, should express, fearlessly and constructively, the liberal objects for which Modernism stands. They feel that the public should know two things:

"1. That they regret that a conflict has been forced upon them, because it called into question liberties that have long been enjoyed. They feel that they have been unnecessarily forced to the defensive.

"2. They regard it as a mistake that controversy should centre upon such questions as the virgin birth and the bodily resurrection, which are mere details and do not properly set forth their ideal. They contend that their purpose is the pursuit of truth.

"They agree with the great scholar Erasmus, who said: 'By identifying the orthodox with heresy, you make orthodoxy synonymous with ignorance.' They believe in co-relating with religion the results of new knowledge from whatever source derived.

"Modernists believe that they are spiritually obligated to make their general purposes better understood by the public at large. In this connection they feel a debt of gratitude to the press, which has been a sympathetic vehicle in bringing about this better understanding among people throughout the country, who, heretofore, seemed to have been uninformed as to the principles of liberal thought."

Putting Modernism to Test.

Another of those present yesterday, who refused to permit his name to be used, said:

"This is the launching of a serious movement to modernize the Episcopal Church. Hitherto it has been talk, talk, talk. Now, we are out for action. The movement has great support from within the Church. Just how great that support is we cannot yet tell, but it will be soon put to the test. We must have a Church that reconciles religion and science. The Church needs Modernism, and Modernism cannot be suppressed. Once our movement is organized and put under way, I feel confident that it will triumph."

It was learned yesterday that the committee of the New York Presbytery, which was appointed to inquire into the charges of unorthodoxy made by the Philadelphia Presbytery at the Presbyterian General Assembly in Indianapolis last May against Dr. Harry Emerson Fosdick, preacher at the First Presbyterian Church, will make its report next Monday. According to Dr. Harlan G. Mendehall, assistant clerk of the New York Presbytery, the report will not only declare that Dr. Fosdick's preaching is in complete harmony with the doctrines of the Presbyterian Church but it will declare there was no reason for censoring him and praise for the work he has accom-

A Statement by the Board of Managers of the American Baptist Foreign Mission Society

[In the World of To-day columns in our issues of November 24, 1923, and January 12, 1924, we have given an account of the charges which the Baptist Fundamentalist League has brought against some of the missionaries and secretaries of the Baptist Foreign Mission Society. The following statement of the Foreign Mission Society indicates how much of these charges were based on misunderstanding of what was written—the result of jumping at conclusions before the evidence was known. The next time critics make charges against the missionaries they should be sure that they have their evidence well in hand.]

TO THE NORTHERN BAPTISTS:

DEAR BROTHERS AND SISTERS: As your Board desires to take you into its confidence with reference to everything which becomes a matter of denominational interest, it seems wise to us to state our view of certain allegations recently made in "The Fundamentalist," edited by Dr. John Roach Straton, and repeated by him in part in "The Watchman-Examiner" of November 5, 1923.

1. With regard to the demand of Dr. Straton and certain other brethren that they be given access to our confidential files.

Many, on hearing of this, naturally inquire, Why not yield to the demand, if you have nothing to conceal? We will tell you why.

First, this correspondence with the missionaries, with the exception of that intended for publication, has for many years been regarded as confidential both by the missionaries and by the Board. We have felt that we were morally bound as a matter of honor sacredly to keep faith with our missionaries with reference to these letters. It may be added that, so far as we have heard from them, our missionaries with a single exception take our view of the confidential nature of this correspondence.

Second, neither we nor any other set of men can conduct the affairs of our Society except on the basis of confidential correspondence. Many of our stations and some of our fields are unvisited by our secretaries or agents for years at a time on account of the prohibitive expense. We cannot know what is going on in West China, the Upper Congo or remote Assam or in any other field except by the freest, most personal and most intimate correspondence. We must know more than the events which occur and the statistics of the mission; we must know the thoughts, the feelings of the missionaries, their hopes and fears, their difficulties and perplexities, their relations to the government, to other boards and to each other, if we are to have any real understanding of situations. But we cannot have such information if the correspondence may be inspected at any time by any self-constituted committee and published to the world, as it was in the case, without our consent and that of the missionaries involved; in fact, without even asking that consent. When the missionaries understand that what they write is for the public eye and may be broadcasted through the country, their letters will become formal, impersonal and restrained. They

may still tell us the good news, but not the bad news, which it is equally important that the secretaries and the Board should know. It is hard enough now to administer a great work thousands of miles away. Without confidential correspondence it would be impossible.

We recognize, of course, that if we refused the demand to inspect our files we would lay your Board open to the suspicion that we refused because we had something to conceal, and we saw clearly that that suspicion would do a good deal of harm in certain quarters to your work for Christ and the salvation of men in foreign lands. What were we to do? We had to choose, and we chose to follow the course dictated by honor and faithfulness to the highest efficiency. We chose in these difficult circumstances to do what seemed to us the will of God, and to endure the suspicion which we knew would arise in many minds and would be diligently fostered by a few. In taking this course we felt that, like all those who chose to do right in spite of dangers, we could trust God, whose cause it is, and our brethren. It was they who had entrusted us with this great responsibility and we believed that this incident, when fully understood, would not impair the confidence in us which they had manifested when they chose us to administer their great foreign work.

Of course, these files do not belong to your Board, nor do they belong to any self-constituted committee, nor to any individual Baptist. They do belong to the denomination, functioning through the American Baptist Foreign Mission Society, and it can make any proper disposition of them it pleases. Between the sessions of the Society at the Northern Baptist Convention your Board has been appointed custodian of these files, which for years have been regarded as confidential. We have no mandate from the denomination to change this custom and so we have no right to do it. Indeed, we see compelling reasons why this custom should not be changed.

Nevertheless, we looked about for some way in which we could satisfy all reasonable doubts in the minds of any of our friends. It was finally suggested that a small committee of the Board should read all the pertinent matter in our files and should read to the Board that part of it which they considered of any importance. The suggestion was adopted, the committee appointed and the work has been done, and done as thoroughly and faithfully as it could be done. The committee consisted of Mr. Henry Bond, Mr. William T. Sheppard, Dr. M. J. Twomey, Dr. Carter Helm Jones, and Dr. Frederick E. Taylor. Dr. Joshua Gravett, a vice president of the Society, was requested to act with them. Two members of this committee have been presidents of the Northern Baptist Convention, two served on the committee appointed in Buffalo in 1920 to investigate our Baptist schools, and three were on the program of the Fundamentalist Pre-Convention Conference in Atlantic City as speakers. If the denomination cannot trust such a committee, no committee can be appointed whom they will trust.

This committee reported to the Board December 18 that they had spent days and nights on their task, that they had

read all the available letters in our files relevant to the inquiry, including all the letters references to which were in the hands of the Executive Committee of the Fundamentalist League of Greater New York and Vicinity, whose chairman is Dr. John Roach Straton, and all other letters put into their hands from other sources; and besides this they reported that they had searched the files independently of any suggestion. They brought all this correspondence to the Board and actually put it on the table. Then at the request of the Board they read to us all the letters which they considered of any interest or importance in the matter. The reading, interspersed with the freest questioning and discussion, consumed one whole session and part of another.

After the reading was concluded it was the unanimous decision of the special committee above enumerated and the Board that the correspondence, when read in its context and with a knowledge of the attendant circumstances, did not justify such attacks upon our missionaries and secretaries. It is true that in the letters of a few missionaries there are a few phrases and sentences that we felt we could not approve. but nothing was disclosed that in our opinion could not be met by correspondence and counsel. Apart from such sentences, the reading of these confidential letters disclosed an evangelical spirit, a devotion to the service of the Kingdom and a faith in Jesus Christ as the divine Lord and Saviour that confirmed the confidence which the Board had in its missionaries and secretaries. In conclusion, the Board once again declared its purpose to send out only such missionaries as are entirely evangelical in their faith and spirit.

2. We shall now take up the most important of the statements made in "The Fundamentalist" against our missionaries and our secretaries. We have not space for them all. It takes only a sentence to create a suspicion. The answer, in the nature of the case, can rarely be so easy or so brief.

Shanghai Baptist College and Seminary has been the chief object of criticism, although the references in "The Fundamentalist" to the one institution are so scattered and so phrased that it would appear that there were at least four colleges involved. The first reference is to Shanghai College by name. Later it is "one of our large Baptist colleges in the Orient." In still another column it is "one of our large colleges in China." To one not acquainted with the facts it might appear that we have a number of colleges in the Orient, and that "The Fundamentalist" is criticizing several of our institutions, whereas there is unfortunately only one Baptist school of college grade in all China. Though probably unintentionally, an entirely false impression was thus produced.

The criticism of Shanghai Baptist College (not several different schools) is based, first, on the ground that "a missionary of the Baptist Foreign Mission Society from China" had said three years ago that certain doctrines were not being taught at Shanghai. The young man to whom reference is made was never a regular missionary of the Society, and was merely employed to teach English for a short term in one of our schools in a section remote from Shanghai. He is not now connected in any way with the Society and was not at the time of the conversation cited. He had no connection whatever with Shanghai College at any time and he has never had any first-hand knowledge of what was being taught there. Upon being questioned, he frankly admitted that he was expressing merely his opinion. "The Fundamentalist" itself refers to the official statement made by the president of Shanghai Baptist College to the trustees more than two years ago that these very doctrines were being taught in the institution. Still it prefers to accept and publish as "evidence" the opinion of a young man who had no personal knowledge of what is taught at the college rather than the official deliv-

erance made by the president himself to the trustees of the school, composed of members of the Foreign Mission Board of the Southern Baptist Convention and the Board of Managers of the American Baptist Foreign Mission Society.

The whole denomination is aware of the extraordinary evangelistic spirit which prevails at Shanghai College and of the large number of conversions year by year. Although barely more than one-fifth of the students entering the preparatory department in 1922 were Christians, the percentage of Christians, class by class, steadily increased until, in the large senior group (thirty-one), every member had accepted Christ as his Lord and Saviour. Some of the most trusted religious leaders in America, after visiting Shanghai College, have testified to the character and spirit of the institution. Rev. W. O. Carver, D.D., Professor of Missions in the Southern Baptist Theological Seminary, visited the college in the spring of 1923, when he wrote as follows in "Home and Foreign Fields," the official missionary organ of the Southern Baptist Convention:

It is developing splendidly. It is not without its problems. What growing institution could lack them? But God is so manifestly in the enterprise; its spirit is so loyal, its evangelistic tone so true, its contribution to China so important and its value to the whole cause of Kingdom growth in China so great that President White and his large faculty can confidently lay all their problems before the Lord and the brotherhood. Wisdom and support will be given. Already the school is equal to the test and is prepared to grow to meet advancing need and opportunity. It is no easier in China than in America to command respect and honor for scholarship and sound learning, and at the same time to deserve all confidence as an exponent of His gospel. Nor are suspicious censors any more lacking or any less useful in one land than in the other. But God works while knowledge grows from more to more.

The article in "The Fundamentalist" makes much of a letter written to the Board three years ago by a missionary in West China, who voluntarily expressed his desire to tender his resignation upon returning for his furlough, due the following summer. This missionary gave four reasons for his decision, but attention is called to the fourth only, which he stated as follows:

I feel that I must be free to express convictions as to theological reconstruction and social reform which would be sure to give offense to many mission supporters and workers. I believe that so long as a man draws his salary from an orthodox mission society he is morally bound to conform in his teaching to the general point of view represented by the society. Such conformity means constant restraint for me and I cannot continue it for the rest of my life.

In "The Fundamentalist" it is stated that his letter "was treated with indifference and there was a feeling on the part of representatives of the Board that this man should remain in the work, it being the right of every Baptist to interpret truths for himself." One of the secretaries did express the opinion that it would be impossible for any one to draft a theological statement which would be acceptable to every one, and expressed the wish that it were possible to have a heart-to-heart talk before the missionary finally made up his mind that he must sever connection with our Society, but the secretary also wrote: "Of course, the Foreign Mission Society expects all who are connected with it to give Jesus Christ His rightful place and to proclaim an evangelical Christian message." One would think from reading "The Fundamentalist" that the matter "was treated with indifference," and that nothing was done about it. The fact is that a member of the Board, visiting the missionary in West China just previous to his departure for home, after a heart-to-heart talk

with him, agreed that with such views the Board would consider that he should not continue in the service of the Society. This was the position taken by the Board and the staff and his resignation was therefore accepted on his return.

"The Fundamentalist" states that in 1922 there were sixty missionaries in our East China Mission, only six of whom were set apart for evangelistic work. This statement is altogether misleading. In the total which is given (sixty) both men and women are included, but the criticism omits the wives when it tells of the number engaged in evangelistic work. There is an evangelistic missionary family in every one of our stations in East China, with the exception of Kihwa, which is being turned over as rapidly as possible to the Chinese; there are two evangelistic families at one station; more than in any other section of China, the responsibility for the oversight of the evangelistic work is being turned over to graduates of Shanghai Baptist College and Seminary in harmony with our policy of increased emphasis on native leadership; in this mission where larger emphasis has been placed on educational work than on any of our other fields in China, the evangelistic results in our schools and hospitals have been most striking. There is an evangelistic spirit in every phase of the work in the East China Mission, and teachers and medical missionaries regard themselves as evangelists as truly as if they were classified as such. And so they are, as results show.

A most surprising reference is made to a letter which had come from a missionary in China stating that the ordinance of the Lord's Supper had not been observed in any of the churches on his field for a long time; that few of the churches had a midweek prayer meeting; that the preachers were doing no pastoral work, and so on. It is not stated that the man who was so distressed at conditions which he had discovered on his field to which he had just been transferred was one of the very men against whom suspicions were raised by Mr. and Mrs. Laraway, backed by "The Fundamentalist." The sad state of affairs on this field was not due in the least to modernistic views on the part of his predecessor, for he was and still is regarded as a very conservative man, who would resent the implications of the statement published in "The Fundamentalist." Nor was it due to his conservative views, but entirely to other conditions having nothing to do with theology. By no stretch of the imagination could one attribute it to modernistic teachings. Obviously, the letter was misused.

The readers of "The Fundamentalist" are told of a committee meeting a few months ago at the headquarters of the Foreign Mission Society, when a story was told of a conservative brother from America visiting Baptist work in one of the countries of Europe, who put his arm around one of the Baptist leaders in that country and said: "You are one of us; you are of like precious faith." It is declared that one of the members of the committee exclaimed when he heard this, "Like precious faith indeed! If he knew the real conditions he would fall dead."

This was not a meeting of any committee of the Foreign Mission Society; it was a committee composed of representatives of various organizations to promote attendance at the meeting of the Baptist World Alliance, and the remark quoted was made by a member of the committee who had no connection whatever with our Society. The main point, however, is that theological views were not under discussion at all. It was the question of the relation of a group of beloved Baptists in Europe to other evangelical bodies.

There was read in our presence the doctrinal statement of one of our missionaries which "The Fundamentalist" said would not be acceptable to "some of our Fundamentalist lead-

ers." That statement is a noble and inspiring document which indicates, among other things, the missionary's belief in Jesus Christ as the Son of God, "miraculously born of a virgin," and "miraculously risen from the dead." It indicates his belief in the future life and his acceptance of the Bible as authority on Christ's deity. Probably the unacceptable part of it was the man's frank avowal of his belief in evolution as a process employed by God in creation, a view held by some of the most highly honored Baptists in America, North and South.

The word "stultifying" is found in a letter from one of the missionaries, but a reading of the whole letter would convince anyone that it does not involve the missionary's personal belief. He was writing regarding a proposed change in the by-laws of an institution which would have specified the doctrines which men must hold in order to serve in that school. What this missionary, as a personal opinion, considered "stultifying" was not the fundamental doctrines of Christianity, but the incorporation of what was practically a creedal test in the by-laws of an institution. He gladly states that such doctrines are held and taught in the school with which he is connected. Indeed, immediately after using the word "stultifying" the missionary adds in the same paragraph, "Of course, I am not myself in favor of having regular professors or members of the administrative staff who are not members of Baptist churches." He recognizes, however, that it might some time be impossible to secure in China a member of a Baptist church thoroughly qualified to teach a special subject for instance, a branch of the Chinese classics), as is sometimes true in our denominational schools in America.

3. In the October-November number of "The Fundamentalist," Dr. Straton says with reference to Baptist work in France:

Our faithful French Baptists have been betrayed by the responsible leaders of our Foreign Mission Society, and that in the interest of modernism and the destructive tendencies that are seeking to undermine the very foundations of our glorious faith. . . . They even go to the extent of penalizing faithful Baptists who still believe in the integrity and authority of the Bible and the divine Christ which it enshrines.

The representatives of the Foreign Mission Society have done no such thing as is stated by Dr. Straton. Fortunately, there are at least five American Baptists who were present at the conference in Paris in July, 1920, at which there was a fresh outbreak of the old personal feud which has long existed among the Baptists of France. Their testimony does not support Dr. Straton in his contention.

During the World War the two French Baptist groups, which had so long opposed each other, seemed to be drawn closer together, and soon after the Armistice was signed Rev. A. Blocher, whose letter is published in "The Fundamentalist" in support of Dr. Straton's position, took the leading part in bringing all French-speaking Baptists in France, Belgium and Switzerland into what is known as the French-speaking Baptist Union. All the churches which entered the Union had the same confession of faith, and it was believed that personal differences had been so largely overcome that a federation of forces would prove possible.

In July, 1920, four representatives of the American Baptist Foreign Mission Society (President Emory W. Hunt, Dr. Charles A. Brooks, Rev. Olivia Brouillette and Secretary J. H. Franklin. Dr. Jacob Heinrichs also being present) met with the Union and presented plans which were left for the consideration of French-speaking Baptists meeting alone. When they met by themselves the old spirit of dissension reappeared. At a later session of the same meeting of the

Union the representatives of the Society were present and were told that sharp words had passed between some of the delegates. The divisive question seemed to be whether, in the proposed theological school, the *Book of Jonah should be considered allegory or history*. There was also a difference of opinion regarding the future life. Representatives of the Society begged the French brethren not to separate over questions on which many Baptists disagree. Pastor Blocher thereupon severed his connection with the Union, for whose organization he more than anyone else was responsible, and into which he had welcomed the two men whose views were well known to him and who have since been pointed out as the outstanding "modernists" or "liberals."

This, in brief, is the story of the meeting in 1920, when Dr. Straton says that it was insisted that "modernism" and "the new theology" should be admitted into the proposed school. One of the two men, who for years have been pointed out by Pastor Blocher and Pastor Dubarry as the outstanding "modernists" or "liberals," was the pastor of an entirely self-supporting church which never has had an appropriation from our Society, and who, in 1920, declared his belief as follows:

About Jesus Christ, I teach that He is God manifest in the flesh, that in Him dwelleth all the fullness of the Godhead bodily. I believe in His virgin birth. His atonement for our sins, His bodily resurrection, His ascension.

Now, the Foreign Mission Society is charged with supporting "modernism," when neither of the two men who were pointed out as the chief offenders among the Baptists of France has for many years received a dollar of support from our Society, and both of them believe that our course in France has been unfair to them.

The Foreign Mission Society is criticized further by Dr. Straton for penalizing faithful Baptists in France and with summarily cutting off support from them "because of the stand which they took for conscience's sake." The fact is, these "faithful Baptists" withdrew from us. The Foreign Mission Society did not cut them off. Indeed, most of the churches which withdrew from the Union are able with effort to meet their own expenses, and several of them are located in strong Protestant communities. We made every reasonable effort to persuade these few churches to remain in co-operation with the Foreign Mission Society, going so far as to offer to recognize the autonomy of the association with which the "dissenters" were connected, and requesting them to send representatives to confer with the Executive Committee of the French-speaking Baptist Union to determine what proportion of funds given by us for use in France should be designated to them. This they flatly refused to do early in November, 1922, and notified us that the only question to be settled was as to the amount of money which we would grant them for what they called "liquidation." Meanwhile these "faithful Baptists" were seeking support from other sources, but we continued appropriations to them until the end of the year 1922. Had Dr. Straton told all the facts he would have reported that the American Baptist Foreign Mission Society is still making appropriations to Baptist ministers in France who have no connection with the Union, and neither he nor anyone else can produce a *scintilla* of evidence to substantiate the criticism that the Foreign Mission Society has cut off support from men in France or elsewhere because of their conservative theological views.

In recent years the Foreign Mission Society has encountered more difficulties in the administration of the work in France than in all other European fields combined. Now a painstaking committee has been created by the French-speaking Baptist Union which is taking its task seriously

and is attempting to meet the desire of our Society that its appropriation to France be lessened by ten per cent. every year. The Union is entitled to our support, and the Foreign Mission Society believes its constituency should discourage all efforts to destroy the Union which French Baptists formed for themselves.

We have wearied your patience by our attempts to answer charges based on half or quarter truths and some on mere mistaken surmises. We have omitted only those which, after investigation, did not seem to us to justify a detailed discussion in such a statement as this. From these examples you may judge all that is being said against our missionaries and our staff.

We cannot close without again pointing out the injustice and cruelty of the method of anonymous, general and vague denunciation and the refusal of any of those who make the allegations to put them in writing over their own names with the specific evidence and transmit them to our Board. They seem to prefer trial by newspaper. They seem entirely reckless of the consequences to the life-work of hundreds of consecrated missionaries.

We have done what seemed right and wise to us under difficult circumstances, and now can only leave the results in the hands of God and the brethren. We do so with confidence.

By order of the Board of Managers.

FREDERICK L. ANDERSON, *Chairman.*

WILLIAM B. LIPPARD, *Recording Secretary.*

New York, December 18, 1923.

They Love Darkness Because—

Our advice to all members of the Christian Church is to keep out of oathbound organizations whose aim is to curb the alleged evil influences of any nation, race, religion or occupation. There are many forms of evil to be combated, and the fighting out to be done in the open. No matter how good may be the intention of a man who belongs to such an organization, he has chosen a mistaken method. Christians are sons of the day, and they should do all their work in the light. It is rogues who work in darkness, and a Christian should avoid the methods of rogues. He should keep clear of every appearance of evil. If he joins with others to work under cover of the darkness against any group of his fellow citizens, he is sure to be misunderstood, and may find himself held responsible for actions of his organization which he himself does not approve of. There are many mischief making Jews in the United States, and they do things and say things which ought to be condemned. But it is both stupid and unchristian to work in secret against the Jewish race because of the reprehensible conduct of a few individual Jews.

According to Professor Carl Murchison of Clark College, who has just completed a three years comprehensive survey of college men in American prisons, education does not decrease the tendency toward crime. The college educated men turn criminals in the same proportion as do their less learned brothers. More lawyers are in American prisons than college men of other professions. Dr. Murchison found that the college educated criminal is generally middle-aged and serving his first term. He does not often repeat his error.

error or mistake. It is not a book of exact origins, not a book of science. If you wish to know how the world began, ask the astronomer. If you wish to know how life began, ask the biologist. If you wish to know what is the probable history of man, ask the anthropologist. You cannot find this in the Bible. It does not pretend to be a book of science. It pretends merely to be a story of the spiritual deposits of a people and the material has come from many sources and through many centuries.

It is very easy to embarrass the Fundamentalist who believes in a Bible in which every word must be taken as literal truth. How can he explain two accounts of creation in the Book of Genesis differing in their statement? Will he take the story of the tower of Babel as a satisfactory account of the beginning of languages? What will he do with Joshua commanding the sun to stand still in the interest of a local fight? The astronomer will say the sun has always stood still—much to the confusion of Joshua if he were to come to earth again.

The Book of Genesis is a compilation of previously existing documents, and the whole Bible is a collection from many hands; but the one essential theme of the Bible is religion. It is not science.

Now the Fundamentalist resents subjecting the Bible to this form of scientific study. He tells us we must not go behind the written word or examine into it critically with any other purpose than to obey it literally. He puts the Bible in a class entirely by itself. The scientific modernist mind, which observes growth and development to be the great universal words, declares that he must examine the Bible after his manner in the interest of truth and knowledge and actuated by that spirit. I contend that he is more reverent and respectful towards the God of all things than is the Fundamentalist, who seeks to make God justify blindness, stupidity or ignorance.

The Modernist does not feel that God will be disgraced by

active. We can trace the contest of these two classes of thought through history.

Jesus was the Modernist of his day. He broke the laws in order that the new light and learning of larger laws might come into the life of man. He said, "It stands written, but I say—." He went to the cross for his teaching. Paul was a Modernist in his time. He was not accepted by the other apostles. He was never ordained by them, but by laymen. Yet he is Christianity's greatest missionary. He founded the churches which were first the Congregational, then the Presbyterian, and afterwards became Episcopal.

Who is not moved by emotion over the picture of Galileo with his pathetic thirty-inch telescope forced to kneel before the rigors of the Inquisition for saying the earth moved round the sun? There is no more dramatic picture of scientific humility and grandeur in the world than Pasteur with his test tubes on the mountains of France and in the sub-cellar of Paris seeking to establish his theory of bacteria, studying the silkworm, resistign the heresy of spontaneous generation while working on ferments, saving the silk industry from bankruptcy and the sheep folds from anthrax; opposed every moment of his matchless scientific and religious devotion by the bitter and contemptuous behavior of the whole French Academy of Science, and then, sitting up through the long hours of the night to save through the life of a little boy, the human race forever, from the dreaded disease of hydrophobia.

I would as soon put the statue of Pasteur in any cathedral or church as any saint that ever lived. But Pasteur was a Modernist, and the Academy of Medicine was fundamentalist.

What would be the physical condition of the world to-day if by some law we were under necessity of being treated by medieval medicine, unable to take advantage of the infinite advance that scientific therapeutics is making every year? Will you let the Fundamentalist command you to do in medi-

The Gist of Modernism

By Rev. Karl Reiland, D.D.

Rector of St. George's Protestant Episcopal Church, New York

[Dr. Reiland is the worthy successor of Dr. William S. Rainsford, the great rector of the broad-minded Episcopal Parish on Stuyvesant Square, New York.]

WHAT is a fundamentalist? What is a modernist? And what is each trying to do?

In order to make this matter clear to the lay mind it is necessary to point out that the three great religious communions have their respective infallibles. The Roman Catholic Church stands for the infallibility of the Pope, the Greek Church regards the decisions of the Councils as infallible, and the Protestant branches regard the Bible as infallible.

By "infallible Bible" it is meant that the Old and New Testament constitute a special revelation from God. What they contain is His message to man. From cover to cover this book must be taken as His authoritative word, without error or mistake. Whatever it has to say is truth complete and final.

This is the Fundamentalist's way of looking at the Bible, because, he says, God's word deals with fundamental things—the origin of the world, of life in the world, of man's fall, redemption, salvation.

During many centuries, but especially within the last hundred years, our knowledge of the nature and constitution of things has very greatly changed and enlarged. Scientists with a telescope have scanned the heavens and tell us wonder-

ful things about our own solar system and the distant stars. They point to the sun as a planet in the making; to the earth as a planet that is made; to our own friendly moon as a planet that is dead. The astronomer says worlds have evolved through millions of years, and that growth and development are the words to describe the progress of the heavenly bodies.

Similarly, the geologist, with his science of the earth. The geologist cuts down a hill, or examines the Grand Canyon, or studies the strata of the rocks and mountains, or the bed of a stream, and finds that the earth has layers; that through the age-long life of this planet it has been through a molten condition and a hardening condition. He reveals the action of fire and water and shows how the earth has caught in its growth tell-tale features of life in successive ages. He reads its history written in the earth, in its depth and on its surface as the man in the street would read his book or magazine.

There is the biologist, the man who studies life. Aristotle, the great ancient scholar, studied the different forms of life in a state of what we call arrest, just as they were when he found them. The modern scientist studies them in action. Just as the astronomer and the geologist found growth, so do the biologist's studies reveal growth. Through hundreds of thousands of years up from simple forms in the slime of the sea to complex and widely distributed forms as we have

The Christian Faith Under Modern SearchlightsBy W. H. JOHNSON. *Fleming H. Revell Company.*

A summary of the positions held by the various schools of theology.

The Virgin BirthBy FREDERICK C. PALMER. *The Macmillan Company.*

Showing how one may hold the doctrine of the Incarnation even if he does not accept the Virgin Birth of Christ.

Papers by the Theological Seventeen

A series of essays read by members of a clerical club in Columbus, Ohio, to each other. Attempts at theological reconstruction. Modernist in tendency.

The Natural Theology of EvolutionBy J. N. SHEARMAN. *E. P. Dutton and Company.*

A scholarly discussion of the theistic implications of evolution.

Christianity According to Dr. FosdickBy S. G. CRAIG. *Published by The Author, St. Davids, Pa.*

The author finds but little left of real Christianity when one takes Dr. Fosdick's point of view.

An Adventure in OrthodoxyBy JOSEPH M. GRAY. *The Abingdon Press.*

An irenic book by one holding the progressive attitude toward religion, but who tries to meet the tendency of some of his comrades to disregard those changes which the discipline of time has confirmed and without which Conservatism and Radicalism alike can be but words in the air. The mediating spirit at its best.

Religion in the Thought of To-dayBy CARL S. PATTON. *The Macmillan Company.*

A popular exposition of the conclusions of modern Biblical study with a chapter on Evolution and Christianity.

Christianity and ProgressBy HARRY EMERSON FOSDICK. *Fleming H. Revell Company.*

Deals with the issues involved in making the past glide into the future without loss of the old faith.

InspirationBy NOLAN R. BEST. *Fleming H. Revell Company.*

A study of divine influence and authority in the Holy Scriptures. Well balanced and leaning toward the modern view of inspiration.

In His ImageBy WILLIAM JENNINGS BRYAN. *Fleming H. Revell Company.*

The famous book in which Mr. Bryan attacks Darwinism, the newer views of the Bible and the whole modern outlook upon religion.

The Gospel in the Ten CommandmentsBy J. C. MASSEE, D.D. *Fleming H. Revell Company.*

A volume of Dr. Masee's sermons. As conservative as anything could be.

The Practical Basis of Christian BeliefBy PERCY GARDNER. *Charles Scribner's Sons.*

An essay in reconstruction by a liberal but reverent scholar.

them to-day life has come. By patient study and long hours of work, in spite of little help and much opposition, the biologist is able to prove that all animal and plant life must be studied as a process of growth.

What was the effect of all this upon the Protestant mind and the bearing of it upon an inerrant Bible?

It is true to say that all these revelations caused a great deal of confusion to the religious, and still cause that confusion. Among patient students there is no anxiety, but among those who have never given themselves the thrilling experience of reading the amazing story of science there is confusion, and for this reason among others:

To say that life has grown from simple forms through millions of years is to take exception to the simple story of the beginning of things in the Book of Genesis. The story of creation in the Book of Genesis is called "special" creation, as opposed to evolution, "gradual" creation.

The scientist does not banish God when he removes his thought from the story in the Book of Genesis back through the ages to the beginning of the growth which he certainly sees. He can say, as the literalist says, "In the beginning, God." And he does say it with quite as much reverence and quite as much faith. He is not embarrassed when he finds in the Bible poetry, battle hymns, temple songs, scraps of history, teachings of God and of man's spirit, mixed with stories of heroes and patriots, the preaching of prophets and the reign of kings. He looks at the literature of the Bible in exactly the same way as he looks at the story of the stars or the story of the earth, and finds "growth."

The Bible, again, is a collection of many and dissimilar books. It is not a complete, special revelation, free from

discovery. The Fundamentalist appears to feel that He will be, and his suspicion might uncharitably be construed to be suspicion of his God.

Evolution says man has not fallen from a state of innocence, nor is he now engaged in an ignominious scramble back to some place from which he has tumbled down; but that he is on the way up to the place that God has marked out for him; that man's "fall" is an upward fall; that death is not the penalty for sin, but a natural process in the scheme of things. And because this does violence to the literal story of Genesis, upon which the whole scheme of fundamentalist religion is based, there is conflict with scientific thought and evolution.

Evolution is not a "theory." It is the most stupendous fact in human consciousness. Those who refer to it as a theory are not informed. When we come to the method of evolution we may talk of theory, but we cannot use the word theory in reference to evolution itself. The subject has passed beyond that stage.

The Fundamentalist says the Scripture is by revelation of God; that that revelation is complete and closed. He quotes a text from the New Testament, "The faith once for all delivered to the Saints." He does not see the contradiction which exists in this by his taking advantage of the results of modern knowledge in every department of life except religion. He will not apply to religious studies the methods used by scientific men, although the scientific attitude is the humblest attitude in the world.

Fundamentalism is an attitude of mind. It is fixity as against flexibility, old tradition against new truth, literalisms against liberalism, a static point of view rather than an

cine what he insists upon doing in religion and refuse to let medicine save your children, as we know now they can be saved from tuberculosis, pneumonia, typhoid, diphtheria?

Can we not use the same intellectual honesty in approaching matters of religion that we to-day use in approaching matters of medicine?

Darwin was a Modernist, opposed by the orthodox Fundamentalist. And they also are Fundamentalists who insist on literal adherence to specialized third century expressions of doctrine.

Fundamentalism, therefore, is an attitude of mind. The Modernist who is in accord with the scientific attitude in its search, for knowledge asks one thing, and one thing only—the right to search for the truth of things as they are, believing that there are new truth and new light awaiting those who seek them. He desires when he finds this truth to make use of it, applying the new lessons of his learning to the present and the future tasks of men. That is all he asks. That is what he demands.

The Fundamentalist wishes to accept literally the blue laws in the single category of religion, but he is just as quick as any of the rest of us to accept modernism in all its implications and advantages when it brings convenience and comfort in domestic life or health and happiness in the physical being.

What is now a tragic situation confronts us among the youth of this generation.

*There are many clergymen in small parishes working perhaps under narrow-minded bishops or assistant clergymen under fundamentalist rectors who dare not think or speak their minds. Promotion is something we all seek; recognition something we really need. It can be denied these clergymen of the church on the basis of their belief in the new learning. There is tragedy in the lives of many of the clergy on account of this form of priestly Prussianism which would hold them to the letter of tradition.

I have had clergymen tell me that they revered truth; that they would love to teach it and show the people the liberties that knowledge brings to ignorance, but that they dare not to do it, that their wives beg them in the interest of the permanency of their homes and salaries and future outlook to keep out of trouble and to refrain from using the assured results of modern knowledge. This puts a premium on stupidity, falsehood and ignorance. It is one of the most vicious things that can afflict us, especially when the question of the spiritual life, the highest of all life, is the need of a whole distracted world.

For nearly ten years I have been speaking in colleges and universities as the result of insistent requests coming to me. In private interview and by mail I have had the confidence of students following my addresses at Harvard, Yale, Williams, Cornell, Princeton, Vassar and Bryn Mawr. From what I have said it will be seen how disturbed their thinking may become when, with the limited and archaic notions of religion met with in most of the preparatory schools, they for the first time come face to face with the amazing array of scientific facts in the universities. They have to distinguish between the facts of learning and the fiction of the misguided "children of light," and religion suffers in the impact.

Many of these young people do not know where to turn or to whom to look. Their Sunday preachers differ in their preachments. A few are able to help them. Some hearken them to fundamental orthodoxy; others accuse them of sex complexity. But they turn with all their hearts and sympathy to any one who tries to give them that sort of help which reconciles the new learning with the gospel of Jesus

as it is in its simplicity unharmed by the tamperings of immovable theologians.

It often happens that when a student "in course" announces to his fellow students that he intends to enter the ministry his stock of common sense is regarded as having suffered a slump. I have sometimes asked students who sought my advice with reference to their life occupation, why they did not to go into the ministry, and they looked at me with that pathetic expression which at once betrays a reduced estimate of my intelligence.

Why should this be so? I have no hesitancy in saying it is largely due to the fact that everything moves forward into free activity and frank recognition, except religion. In everything else there is instant reconstruction. The minute a great chemist finds something good the world has it and progresses, because in the field of science one is face to face with modernism, and its spirit of truth, discovery and help.

I believe it is true to say that, with rare exceptions, the very best men hesitate to enter the ministry.

The Fundamentalist says to us, "Subscribe or get out." If we refuse to subscribe, we are dishonest; if we refuse to get out, we are contemptuous. We as Modernists do not ask anybody to get out; we courteously invite them to escape from the leash of their literalism. From our point of view their excessive literalism amounts to a perversion of God and of God's truths, but we do not wish to destroy them, though we may be sometimes willing to disturb them to activity and arouse them from their condition of chronic complacency.

There are numerous unsavory characters in the Roman Catholic Church. There are in every city groups of designing and unscrupulous men calling themselves Roman Catholics who must be watched and resisted and their schemes if possible frustrated. There are clergymen of the Roman Catholic hierarchy who are un-American in their thinking, and the Roman Catholic Church stands traditionally for various ideas and policies which ought to be opposed by all who desire the highest things for our country. But we should never fight the Roman Catholic Church in secret. We should never strike Roman Catholics in the dark. It is no reply to say that Romanists work in secret. If they do, that is wrong, and we cannot afford to match them by doing wrong ourselves. When both sides do wrong, then the situation becomes increasingly dark and hopeless. No matter what Roman Catholics may do, Protestants should be above board. We should trust frankness and honorable dealing to the utmost. We should believe that truth is mighty and will prevail. We should never doubt that it is always best to do one's fighting in the open, and that secret organizations against races or churches or classes are always mischievous and dangerous.

The following is the first stanza of a hymn which the Winnipeg Labor Church occasionally sings to the tune of "The Bells of St. Mary's:"

The bells of the ages at sweet eventide,
They call men and nations to come to your side.
From hill unto valley, o'er land and o'er sea,
Earth's millions are waiting, O, Justice! for thee.

CHORUS:

The bells of the ages Ah, hear, they are calling;
The new day, the true day, when men shall be free.
New concepts are dawning; Old systems are falling;
And Freedom's bells must peal at last for you and me.

Recruiting for Full-Time Christian Service

By Rev. Lee Vrooman

[Rev. Lee Vrooman is a recent graduate of Hartford Seminary. He has not only thought much about the problems involved in recruiting for the ministry, but has had practical experience in recruiting. He was active in the Christian Association and in other student organizations at college. At Hartford he helped organize a ministerial recruiting committee, of which he was chairman. That committee held life work institutes on the campuses of a large number of New England colleges. Mr. Vrooman was also one of the organizers of the Association of Eastern Theological Seminary Students. Last fall, under Hartford's leadership, the Association held a conference on the ministry for the college men of New England. Mr. Vrooman and his wife are to be in charge of the University of Maine project in Turkey, to be known as Maine-in-Turkey. They will probably initiate their work at Smyrna within a year. He has already had experience in the Near East, serving with the Near East Relief for a year and a half in 1919-1920.]

EVERYONE acknowledges that the ministry needs recruits. There is a constant demand to-day for more caliber as well as for more numbers in the students in seminary. In order to meet this demand recent years have seen various denominations taking active steps to secure their future leadership. Two new student movements working for the same end have just been organized, one among college men and one among the theological seminary students of the East. The Y. M. C. A., too, is devoting more time and attention to making the possibilities of full-time Christian service an issue in choosing a career. Yet when all is told, frankly, the waiting lists in our seminaries are not long and the men are not always the best material the colleges afford. Do we not need, then, to look at our methods of recruiting and see what is to be done?

In a time of new activity like this there is a grave danger of misdirected effort. Much energy may be spent in unnecessary or even harmful ways unless we think again of what we are trying to do. It would be well to put some questions to ourselves and answer them carefully.

Why do we need to do anything at all? What is the make-up of the human material we are working with? From what do we want to turn them and to what? What are the chief difficulties we face and how should we meet them?

In answer to the first question I feel we owe a duty to every Christian boy to bring to his attention the capacity for service he has in the Christian ministry. Social pressure shows him his opportunities in many other professions, and we do him an injustice if we fail to bring him information about the work of the ministry. Then, if he decides to be a Christian lay leader he does so knowing all the facts.

At present, perhaps, we have nearly enough men to man most of the positions of Christian leadership. But demands are made all the time in America upon the supply of ordained men, calling for larger and larger numbers. And especially the great need is to get men of a higher type. More than this, we need a surplus; there should be too many ministers. It would be a splendid thing if we had more men with a modern seminary training in teaching or in business

and taking up the duties of Christian lay leadership. But at present every seminary graduate, be he high grade or be he mediocre, finds a vacant church waiting for him. So we feel we are more than justified in bringing the claims of the ministry to the young men of to-day.

The college man is the crux of the problem. It is to the colleges that we look, both for our secular leaders and for our church leaders. And it is the colleges that have been accused of dampening ministerial enthusiasm among their undergraduates. If we accept the proposition that only the best are good enough for the cause of Christ, that ministerial standards should be raised in every way, then we will declare that the salient point in recruiting is in the colleges. So let us see how our questions apply to our university students.

In the first place, it is necessary to know the kind of men we are dealing with, what the college man actually is like. I do not propose to say what he is. Each Christian leader must find out for himself by intimate contact with campus life. There is no typical college boy, each one is different, having a distinct background. But let us also remember that social pressure is stronger on a campus than in any other part of society. The college boy generally follows the popular leader. Furthermore, college students are about the same age and in the same general environment.

One type of student naturally interests us—the person who enters college resolved to prepare for a seminary. It is a well known fact that many boys come to college planning on the ministry and then lose interest during their years of study. Boys who decide on the ministry in high school often change their minds during the four following years. One reason for this is that often little is done to keep up their enthusiasm till they are seniors. The student should be followed through all four years, especial care being taken of him in his freshman year. The first year is really the most vital to such men and apt to be the most neglected. Upper class men planning on the ministry should search out these freshmen candidates.

In fact, a student movement to do this very thing has sprung up in Illinois and may grow till it becomes a student volunteer movement for home service. Also, the student movement among the theological students in the East may render effective assistance in that section by sending recent alumni back to their alma mater. The denominational secretaries are, of course, bending every effort to their task. They overlap, it is true, and thus lose in efficiency, but in time may work out a program in co-operation with the Illinois movement. This latter, were it fostered, should grow into a great interdenominational recruiting agency, working with the denominational secretaries, aiding theological students in their plans, and correlating all work everywhere.

Beside such work on the campus, a valuable way of keeping in touch with boys during their college careers is to use them summers in home mission work, social settlements, Y. M. C. A. camps, and the like. This keeps them in touch with Christian activities and gives them opportunity to show their fiber. Putting them into home mission work, both urban and rural, is of special value for all concerned. This summer

On the Creeds and Scholarship

By a Group of New York Episcopal Clergymen

Christian Week, March 22, 1924

[As the result of a series of informal discussions at the Harvard Club, a group of prominent New York Episcopal clergymen of various points of view have issued the following statement on their attitude toward the historical study of Christianity. The group included such men as Dr. W. Russell Bowie, the new rector of Grace Church; Frank W. Crowder, of St. James; Canon Jones, of the Cathedral of St. John the Divine, and Howard C. Robbins, dean of the Cathedral, men of progressive minds and broad churchmen, but it included also such men as Selden P. Delaney, associate rector of St. Mary the Virgin, a church so "high" that it refers to its communion service as mass; Dean Fosbroke of the General Theological Seminary, who would call himself a liberal Catholic, and Dr. Caleb Stetson, the successor of Bishop Manning as rector of Trinity Church, and an extreme "high churchman" not unlike his predecessor. On the other side it included C. Malcolm Douglas of Short Hills, who has the reputation of being a thoroughgoing Modernist. The statement possesses interest because men of different points of view could unite in making it. In our *World of To-day* columns on page 358 we comment on what we consider a vital weakness in it.]

IN view of the distress of mind felt by many Christian people on account of the recent controversy, we, the undersigned presbyters of the Episcopal Church, representing diverse points of view, but rejoicing in the unity of our life in Christ, desire to affirm our loyal acceptance of the Christian faith as set forth in the Nicene and Apostles' Creeds. We hold that the Church has the same gospel to preach to the world that it has preached for nineteen hundred years. The essential facts upon which the Christian faith is based have stood the test of the centuries, and we are convinced that we may build our Christian experience upon them as upon a stable foundation.

For this very reason we are the more ready to recognize the right of scholars to the widest freedom of thought and inquiry in the field of biblical and theological research. In questions relating to the Articles of the Creeds we believe that such freedom will result in a deeper and more intelligent apprehension of their meaning.

We urge that the Church should consider patiently every reverent and scholarly interpretation which falls short of actual and overt denial of the historical facts stated in the creeds; and while we do not advocate that scholars should preach such tentative opinions in our pulpits, we do feel that even this is a less grave evil than action to foreclose inquiry by invoking the methods of authority.

We recognize that there are those among our laity, as well as among people of good-will outside our communion, who desire to become communicants, but find difficulties in the way of subscribing to the creeds. They do not feel that they can honestly accept all the statements in the creeds until they have verified them by careful study and investigation. With the effort of all such people, especially young men and

women in our colleges, to work out a reasonable faith for themselves we have the greatest sympathy. We believe that their place is in the church, where, sustained and nurtured by its faith and life and love, they will find that certainty in Christ which they are really seeking.

It cannot be too strongly insisted that faith is not a mere act of the intellect. It must touch the heart and move the will if it is to be saving faith. The creed held coldly as a series of abstract propositions rigidly adhered to by the mind can never be of value in the life of the spirit. Its value depends upon the extent to which it is made the basis of our daily living and the ladder upon which we climb toward closer union with God. The creed must ever be translating itself into action and devotion.

We hold with Dean Inge that "faith is an act of self-consecration in which the will, the intellect and the affections all have their place. It is the resolve to live as if certain things were true, in the confident assurance that they are true. The process of verification begins as soon as we have honestly set out to climb. We ourselves change, and the world changes to our sight. The landscape opens out more and more as we get further up the hill."

And now in conclusion, as we look back over this statement which we have wrought out together, we realize that those who read it may wonder how men who are known to disagree upon many interpretations of Christian truth could with any genuine meaning express such accord. Facing that question for ourselves, we are led to a deeper realization of that which has been to us the truest value in our whole mutual conference. We have come to understand more clearly and sympathetically the meaning of our several positions and the different interpretations we may give to some of the terms we have used.

But we have been increasingly conscious also of this great fact, which we believe can be true for the Church at large, namely, that men whose minds do move and will move in different orbits of intellectual expression yet feel as between themselves the mighty central attraction of the same confessed power of God in Jesus Christ which binds us all invincibly together.

The Congregationalists in the last decade have gained less than one-sixth in membership, and have increased the salaries of their ministers a little over one-half, while the value of their church property has grown over sixty per cent. They spend nine dollars a day on their home expenses, compared to five dollars a day ten years ago. Congregationalist benevolences came to nearly three million dollars last year, compared with less than a million and a quarter in 1912. But they spend six times as much on their own local churches as they do on benevolences.

Theology vs. Religion

By Rev. Charles H. Parkhurst, D.D.

[Dr. Parkhurst was the minister of the Madison Square Presbyterian Church from 1880 to 1918. No other minister has done as much to effect radical and effective changes in the Criminal Code of New York. While he was President of the Society for the Prevention of Crime his forceful denunciation of the alleged partnership between the police and the criminals led to the investigation of the New York Police by the Legislature. This investigation resulted in a complete overturn of the New York Police Department and the enactment of many radical changes in the New York Penal Code and in the Code of Criminal Procedure.]

WE are justified in believing that the present disturbed condition of doctrinal thought is a promising symptom of spiritual life, and a necessary phase in the progress of church history. Such progress will not accrue from abbreviation of creed. Gain is never made by mere process of elimination. In every department of life material of progress is the product of affirmation, not of negation. We grow by means of that which we assimilate.

Religion is a matter of personal relation between the spirit of man and the Spirit of God. This relation cannot be achieved by any process of reasoning, for there is no syllogism with sufficient content in the premises to yield us God in the conclusion; and "No man by searching can find out God." Our possibility of knowing Him is due to our having been made constitutionally susceptible to the divine touch: for "The spirit of man is the candle of the Lord;" which is to say, that our spirit is so related to the Divine Spirit as to be enkindled by it. And any proofs cited in support of the existence of a divine being lean back upon this intuition for guarantee.

By God's being represented to us as "Our Father" we are taught that our relation to Him is the ordinary filial relation translated into celestial terms and is therefore to be apprehended emotionally rather than intellectually. Here, as in the great matters of life generally, "It is out of the heart that are the issues of life." We cannot embrace God by our thought, but we can sense Him by our love. For love is the same in both worlds, and is the bridge by which we can span the infinite chasm. "God is love," and through the medium of that love we can reach and experience Him. Love is incipient knowledge. That is so true that we do not know even our fellow-man except to the degree that we affectionately interpret him. A tender-hearted little blind girl being told that the Being she worshiped is called God, said, "I did not know His name, but I know Him." The child is very close to the Kingdom for the reason that its affections have not yet become confused by its thinking.

As between us and God, love, is the initial means of intercourse. It is also that fluent element in which even the rigidity of law becomes dissolved and obedience made easy, a fact acknowledged even by the dogmatic St. Paul.

That we can come into actual personal touch with God is,

secret questioning accounts for a great deal. Such questioner is practically without God in the world. An unknown God is to all intents no God, even though, like the Athenians, we erect to Him a memorial stone. A conception, however, hopefully or despairingly we may cherish it, does not work upon us with the power of a reality. Thousands, not to say millions, enter the sanctuary without finding it divinely tenanted. They relish the preaching and are charmed with the music, but go away unbaptized. We used to call a church a "meeting house;" not a place where attendants meet each other, but where they meet God. A religion in which God is present only as a conception and not as a personal experience is powerless to bless the soul or to redeem our civilization.

So far as the condition just noted is actual fact, the collective prayer of a congregation is a farce, equally so as the telling of one's beads. For prayer, in order to be prayer, is the momentary experienced companionship of the human and the Divine Spirit. I say "momentary," for sanctuary prayers are liable to be very much too long. We will assume that the minister prays, but I am led to believe that three-quarters of the congregation at most go no further than to listen to *his* prayer, which is quite a different thing from actually praying.

Even the minister himself sometimes finds relief by the use of written or printed prayers, a device which, in some instances, is equivalent to sending his supplication by mail, thereby easing the strain of immediate personal contact with God; all of which proceeds from the suppressed conviction that God is not immediately accessible—a sentiment as unfilial as for a boy who lives in his father's house, to communicate with his father through the postoffice.

There was an old Christian whose life was so saintly that some of his friends were anxious to hear how he carried himself at his devotions. When he had passed into the next room and had closed the door and had knelt they "listened in" and heard him say, "Dear Father, it has been with us to-day just as it always is. Amen." Very solemn, very sweet; but very complete.

There is one reason why the Occidental mind is less subject to religious influence than the Oriental. The American believes easily in what he can see, handle, weigh and measure. As to matters that are intangible he is constitutionally an infidel. He expresses it by saying of himself that he is practical. He readily appreciates a house on Fifth Avenue, but the mansions reputed to exist in the Heavenly City do not appeal to him; and that not altogether because he is depraved, but because there is no cord in his nature that vibrates at the touch of spiritual real estate. What he lacks in that respect the Oriental possesses. That is what was meant by a New York munificent supporter of foreign missions when he said to me, "I hope our missionaries will bring back as much religion from India as they carry from here to India."

Most of the world's Bibles are an Eastern product. There

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From letter of Rev. S. H. Chester, Montreat, N.C., May 26, 1924
to Dr. Brown.

"I sent a communication to our Assembly about the Conference and appointment of delegates, etc. Haven't heard yet (hope I'll hear tomorrow) what action was taken, but feel sure it was sympathetic. The "Assyrian" of the N. Kiangu mission came down on our Assembly in force. 4 of them were commissioners and there were two outsiders besides. But they met a Waterloo. The Assembly adopted our Committee Report substantially as I drew it (You and Dr. Scott have a copy) unanimously. It also refused to adopt any 1,2,3,4 etc. extra Confessional Statement to be signed by all officials, teachers, etc. I am awaiting with much interest the report of your Assembly. I am sorry they turned Dr. Erdman down, but it was by a narrow margin, and I hope that meant that nothing extreme and drastic could be put over."

Studies in Modernism and in the History of Religion

Disputatious Matters Discussed From Various Points of View

WHAT IS MODERNISM? By Leighton Parks, D. D., 150 pp., New York, Charles Scribner's Sons, \$1.

THE ETHICAL TEACHING OF JESUS. By Ernest F. Scott, D. D., 129 pp., New York: The Macmillan Company, \$1.50.

THE HOLY SPIRIT AND THE CHURCH. By Charles Gore, D. D., 353 pp., New York: Charles Scribner's Sons, \$2.25.

THE WORLD'S LIVING RELIGIONS. By Robert Ernest Hume, Ph. D., 248 pp., New York: Charles Scribner's Sons, \$1.75.

THE degree to which books upon religious subjects have usurped space on the Spring book lists has been remarked upon before; and every week the number is increased. Whether this revival of interest in matters religious portends a religious revival, as many believe, it would be impossible to say; but, on the whole, the evidence is rather the other way. Investigation of religious backgrounds and foundations, clarification of the statements of belief, seems to be the keynote of most of the present output. There is notably lacking any such appeal to the emotions as would indicate a religious revival in the making. Whether a quickening of faith, a fresh and keener interest in the relation of man to God, may not result, is another question. But that is not to use "revival" in its usually accepted sense. It is conspicuous that the new books generally make no plea for blind piety; they shun to wheedle nor to coerce the worshiper. Rather the appeal is to the reason; the powers of the individual; the hope for that in Christianity will convince the practical man of the hope of winning his content. But it is not precisely a content to either the logic or the statement of Christian doctrine so much as it is an acceptance of that doctrine as something necessary to living. With this statement, which is at once dogmatic and vague, the reviewer will take up the volumes which are before him, using them to clear up the ambiguities.

Two books in particular will be made the basis of the discussion, which, conversely, is a review of the books. If the present article seems to be more in the nature of a religious discussion than a review in the usual sense, it is because the books in question force that kind of an approach, for books, it might be observed in passing, control a review, not the reviewer. The two books are by American clergymen, both, of course, of the Protestant Church, for the Roman Church has not as yet found itself troubled by the so-called modernist movement. Dr. Leighton Parks, rector of St. Bartholomew's Church in this city, brings the now ever-present word into his title, calling his little volume "What is Modernism?" And Dr. Ernest F. Scott, Professor of New Testament Criticism in the Union Theological Seminary of New York, is no less concerned with the general question of the day, although his title is "The Ethical Teaching of Jesus." Both of these books are directed at the man who wishes to read as he runs—especially if he is running away from church. Dr. Charles Gore, formerly Bishop of Oxford, in a book more than double the size of either of the foregoing, discusses "The Holy Spirit and the Church." The fourth book is unrelated to the other three, but is none the less valuable for that reason. In its way, which is as a handbook of reference, it is as necessary a piece of work as has been done in a long time. The author is Dr. Robert Ernest Hume, Professor of the History of Religions, Union Theological Seminary, who, under the title "The World's Living Religions," gives a digest of the several principal religions of the world which will claim adherents.

To take up first the little treatise by Dr. Parks. Dr. Parks does not seek to minimize the challenge of modernism; but he does say that the modernist movement is, essentially, nothing new—a point which, incidentally, has been emphasized by

more than one writer. "Modernism," says the rector of St. Bartholomew's, "is as old as religion itself," and it is only those who are not familiar with the history of religious thought who consider it new. Moreover, the impetus to doubt which has fostered the present renaissance Dr. Parks finds not to have sprung from within the Church, but to have come from an entirely extraneous source, namely, "the great tidal wave following the earthquake of the war." But tidal waves, from whatever seismic disturbance, can wreak a world of destruction. How, then, is the devastating force of modernism to be stayed? Not by fiat, certainly, for government by decree is not possible in a communion itself founded in, if not on, dissent, and which has never sought to advance infallibility. Dr. Parks, therefore, issues no ukase; his is a mission of reconciliation, and of reconciliation through intellectual appeal.

These appearances are judged, not by the reason of the "Free Thinker," but by the faith of a disciple, a disciple who is convinced that the full personality of Jesus was exalted to the presence of God, and that through that exaltation power was given to enter into communion with the soul that was seeking Him.

And as to the virgin birth, The early Church could express its faith in no other way. It was obliged to say that He (Jesus) was born of a virgin, because otherwise men would have felt that something less than the glory of human life was attributed to Him.

That the Roman Church should have carried this to its logical conclusion in affirming the Immaculate Conception of St. Anne, the mother of Mary, the rector of St. Bartholomew's believes to have been inevitable. He does not answer, since he does not raise, the question

as to the reality of the appearance. Protestantism—and Dr. Parks believes that there are cogent arguments to prove that he will not be satisfied then. Yet not even the most radical "come-outer" wishes to throw over the ethics of Christianity, and to him Dr. Scott's very clarifying little book, "The Ethical Teaching of Jesus," cannot fail to appeal.

Professor Scott's volume is frankly historical in its aim.

Historical perspective (he writes) is too often forgotten in the anxiety to state the ideas of Jesus in modern terms. . . . I have tried in this book to approach the subject with an open mind and with the one aim of discovering, on the ground of critical and historical fact, what Jesus actually taught. . . . The original Gospel gave place within fifty years to a type of religion which was more Greek or Oriental than Jewish; this, in turn, was superseded by the ritualism of the medieval Church, and this (among the

reviewer would call attention is in the final chapter, the title of which is "Eternal Validity").

Some modern writers (says Dr. Scott) have maintained that if the ethic is to be placed on a firm basis it must be cut loose from the entanglements of religious beliefs. They hold that when it is so separated it will commend itself to people of all religions and of no religion at all. The very existence of God may be denied, and the Christian ethic will stand foursquare on the ground of its own intrinsic worth.

This, of course, would be the reword made to Dr. Parks by the ultra-modernist who had accused the rector of begging the question. But let the ultra-modernist read on and he will find nothing in Dr. Scott's conclusion to sustain this position. On the contrary.

But whether we like it or not, the moral teaching of Jesus is rooted in His religion, and cannot be detached from it. Even His demand for social brotherhood is based on a religious postulate, and is left hanging in the air when this is withdrawn. There is no way of saving Jesus' ethic at the expense of His religion; but it can never be sufficiently emphasized that He builds always on the central things in religion.

To sum up these two books, then, it might not improperly be said that Dr. Parks has formulated the dilemma of the Modernist, and that Dr. Scott supports the rector of St. Bartholomew's. Or, since it is Dr. Scott who shows that the Christian ethic cannot be divorced from Christian doctrine, perhaps we should say that he has posed the dilemma and that Dr. Parks offers the solution.

Although no doubt there are many American Episcopalians who would like to see a reunion of their Communion with that of Rome, the aspiration for such a reunion has never been so intense in this country, or so widespread, as in England. The history of the so-called "Oxford movement" of the "Anglo-Catholics" is sufficiently well known, and need not be gone into here. It will be enough to say that Bishop Gore is of that wing of the English Church which would like again to come under the spiritual suzerainty of the Pope, although he sees no likelihood of such a consummation. "The Holy Spirit and the Church" is, essentially, an argument for the reunion. But if it were this only, however fresh in its approach and manner of statement, the book would have little interest for American readers except those holding "High Church" views.

But Bishop Gore's book is something more than a restatement of an old argument. The English prelate is not only a theologian, he is also a scholar; his book follows the critical method, and his conclusions are based on evidence. In view of what has been said above of Dr. Parks' book, and its formulation of what the reviewer has elected to call the dilemma of the Modernist, Bishop Gore's conclusion is important.

I dare say that in twenty years' time (says the English Bishop) it will have become evident that as regards the person of Christ the alternative is between Unitarianism on the one hand and a frank adherence to both as regards facts and on the other.

Except for the one word "facts," Dr. Parks' logic was on all fours with that of his English brother churchman. The American theologian sought to modify the Modernist by substituting the spirit for the letter of the fact. Many disinterested persons will wish to read the two books to answer for themselves the question whether Dr. Parks can stop where he does, or whether his own logical admissions do not necessitate the very conclusion which is both the major premise and the conclusion of Bishop Gore's book. And such a reader will consider Dr. Scott's book in connection with the other two for the additional evidence which it affords. He will also do well to have by him Professor Hume's book, referred to above, "The World's Living Religions," because of the data on other religions than Christianity, and the basis for a comparative study that this data offers



A Lithograph by Honoré Daumier.

To digress for a moment, Matthew Arnold, some forty years ago, found this same modernist problem confronting religion, and confronting it with even a greater show of force, perhaps, than Dr. Parks finds it today. The doctrine of evolution, it will be recalled, had been recently formulated, and the first shock of the new theory of creation had shaken the Churches to their foundations. There was not a creed that was not trembling in the balance, Arnold was convinced. But in spite of this he saw still a chance for religion to survive. And the force which would enable religion to survive was, in the opinion of Arnold, the poetry which is unconsciously a part of religion. "The strongest part of our religion today," said Matthew Arnold, "is its unconscious poetry." And this, if the reviewer understands Leighton Parks, is essentially the ground on which the American churchman asks the consent of the modernist to continue in the faith. The two supreme "miracles" of Christianity are the resurrection and the virgin birth. "Let the modernist deny both as matters of material fact," says Dr. Parks in effect, "and both will still remain true in their unconscious poetic reality."

Doubt as to the "bodily resurrection" does not lead to skepticism

which occurs to one merely intrigued by the logic; and that is, how can the doctrine of the Immaculate Conception stop with St. Anne?

The reviewer digressed from Dr. Parks to Matthew Arnold in the hope of making the attitude of the former clear. Dr. Parks does not speak of the poetry of Christian doctrine; his term is "Intellectual Integrity"—which is more formidable phrasing. But the outcome is the same.

As long as the Creed is supposed to be a catalogue of "facts" all that is required is intellectual assent, which means (says Dr. Parks) that the mind of the modern man must return to the intellectual conditions of the early Church. But if the Creed means to express faith . . . then the Church today may, with a clear conscience, repeat the noble language which it has inherited, to testify that it holds that truth of God to which the ancient Church bore witness.

Whether this solution of Dr. Parks will prove wholly satisfactory to the Modernists one cannot say; surely to the ultra-modernists it will seem very like begging the question altogether. But for the modernist, of course, there can be no reconciliation. He will be satisfied only with a still more

Protestants) by the varying phases of Protestantism.

It is not necessary—as it would not be possible to give within the compass of a review a complete summary of Dr. Scott's historical study. That there is no one today better qualified to pursue such a study goes without saying. But the reviewer wishes to call attention to the style of the author, and to one very important statement in the author's conclusion. For orderliness of arrangement and simplicity of statement "The Ethical Teaching of Jesus" would be hard to match. In "What is Modernism?" Dr. Parks attains a clearness and a directness that are to be commended; persons unused to theological discussion can read and understand the rector of St. Bartholomew's. But not even Dr. Parks has achieved that perfect combination of clarity and movement which is the test of expository composition. Few authors have. John Stuart Mill achieved it in his "Principles of Political Economy"; John Calvin in "The Institutes of the Christian Religion." And within the smaller compass of "The Ethical Teaching of Jesus" it is achieved by Professor Scott. Alas, how many publicists there are who might profit from the example of Dr. Scott's style!

The statement in the book to which

The Printer of Strawberry Hill

In His Journal, Heretofore Unpublished, Horace Walpole Describes the Setting Up of a Press and His Adventures in Bookmaking



A Review by
RYAN WALKER
JOURNAL OF THE PRINTING OFFICE AT STRAWBERRY HILL
Now first printed from the MS. of Horace Walpole, with notes by Roger Taunton. Illustrated with reproductions of Walpole items. New York: Houghton Mifflin Company \$17.50.

THIS Journal, printed on unbleached Arnold hand-made paper, is a work of printer's art. It is embellished with twelve reproductions of Walpole's items—title pages, portraits, verses and an autograph list of visitors to Strawberry Hill. The manuscript of this diary, which mentions nearly everything that Horace Walpole printed on his press, was formerly in the Waller collection at Woodcote, Warwick, and has never been mentioned by those who have hitherto written of Strawberry Hill. Indeed, those writers were not even aware of the existence of this most precious manuscript, which is all in Walpole's own hand.

Forming a part of this volume is a rich collection of genealogical, historical, and bibliographical notes by Dr. Falet Toynebe, together with valuable appendices. Collectors will find in this Journal much illuminating information with which to enrich their Walpoliana.

The first item in the Journal, dated June 25, 1757, reads: "The Press was erected. Wm. Robinson, Printer." And on July 16, we find:

Began to print. The first was an edition of two new Odes by Mr. Gray; one, on the power and the progress of Poetry; the other, on the destruction of the Welsh Bards by Edward I.

That Walpole had his "labor troubles" is evidenced in his diary on 1759. We read: "March 5th, Robinson the Printer went away."

And a few days later: "Benjamin Williams, Printer, came." A few weeks pass; and this: "He went away." And, "James Lister, a new Printer, came, staid but a week." The sixth printer, Thomas Kirrate, was of a more stable character, evidently, for he remained at Strawberry Hill as long as Walpole lived, first as his printer, then as his amanuensis. Indeed, because of his unflinching ability and shrewdness he made himself indispensable to his employer.

Horace Walpole, son of Sir Robert Walpole, noted Prime Minister, was a dilettante, a dandy, a patron of the arts, and a favorite in social circles. After receiving a thorough classical education, he traveled extensively, having for a companion the poet Gray. A biographer tells us that Walpole "imbibed in Italy a taste for antiquity," and his country home bore proof of his great love of architecture.

Though for twenty-six years a

member of Parliament, Walpole had no taste for politics and never aspired to the position of prominence in the realm that his father occupied. He preferred to lead the life of a country gentleman, and when he was thirty bought a "little farm" near Twickenham, formerly owned by Mrs. Chevenix, the toy-woman. The farm cottage was transformed into a real feudal castle, turreted, galleried, with armorial bearings, and "all the appropriate insignia of a Gothic baronial mansion." This place he called "Strawberry Hill," and here he gathered about him rare objects of art and built up a splendid library, all of which (in 1842) was "scattered to the winds—dispersed at public sale."

Of his country estate, he wrote to General Conway, the only man he seems ever to have really loved or regarded, the following:

You perceive I have got into a new camp, and have left my tub at Windsor. It is a little plaything house that I have got out of this Chevenix's shop. . . . It is the prettiest haubse you ever saw. It is set in enameled meadows, with filigree hedges.



Farm Yard and Printing House at Strawberry Hill.

Here, among his "enameled meadows" and "filigree hedges," the aristocrat remained throughout his life, the "haubse" being turned into a mansion of dignity and great magnificence. After ten years spent in beautifying his estate, he turned to a new hobby, which he found in a printing press. To Sir Horace Mann, in 1757, he wrote:

I am turned printer, and have converted a little cottage here into a printing office. . . . I keep a painter in the house, and a printer. . . . To divert you, I send the following copy of a letter

written by my printer to a friend in Ireland. I should tell you that he has the most sensible look in the world; Garrick said he would give any money for four actors with such eyes—they are more Richard the Third than Garrick's own; but whatever his eyes are, his head is Irish.

This is the letter Walpole alludes to:

*** This gentleman is the Hon. Horatio Walpole, son to the late great Sir Robt Walpole who is very studious, and an admirer of all the liberal arts and sciences; amongst the rest he admires printing. He has fitted out a complete printing-house at his country seat, and has done me the favor to make me sole manager and operator (there being no one but myself.) All men of genius resorts his house, courts his company; admires his understanding—what with his own and their writings, I believe I shall be pretty well employed. I have pleased him, and hope to continue to do so.

For some time Walpole had dabbled in letters, and doubtless set up his printing press for the purpose of printing his own writings as well as

Horace Walpole. Printer of Strawberry Hill.

Horace Walpole, who late in life became the Earl of Orford, had his little vanities. He delighted in writing "lines" to his friends, and in leading them to believe the compositions inopportune. When guests were invited to Strawberry Hill, he prepared his verses in advance of their coming and "struck them off on the press" before their astonished eyes. In his Journal he makes this confession:

Lucey Younge, Countess of Rochford, Ethelreda Viscountess Townshend, Miss Bland, and James Earl Walgrave, dining at Strawberry Hill, were carried to the printing office, where the following lines being ready prepared were taken off.

We select the lines to Lady Townshend as being characteristic of Walpole's gallantry.

The Press speaks: From Me Wits and Poets their glory obtain!

Without Me their Wit and their Verses were vain;

Stop, Townshend! and let me but print what you say;

You, the fame I on others bestow, will repay.

Oct. 17, 1757, he wrote in his diary: "I printed two dozen copies of Mr. Garrick's stanzas to Mr. Gray, occasioned by his ode being but moderately well received by the public." The first and last stanzas read:

Rejoice not, Gray, that our weak dazzled eyes
Thy daring heights and brightness shun;

How few can track the Eagle to the skies,
Or like him gaze upon the sun?

With ancient deeds our long child'd bosoms fire,
Those deeds which mark Eliza's reign!

A Bundle of Scientific Small Change

PHILOSOPHY OF SCIENCE. By Edwin E. Slosson, Ph. D. 273 pages. New York: The Century Company. \$2.

SLOSSON is perhaps the living American exponent of the idea that science can be made accessibly to the average reader. His volume of 273 pages (counting a very useful index) includes 85 subjects which were offered to 3,000,000 readers through a newspaper syndicate. How many of the 3,000,000 read them every day is not recorded but it is evidently not Dr. Slosson's fault if most of them did not. He acts upon his expressed conviction that science ought not to be regarded "as a serious and solemn thing, a strain upon the strongest intellect," and stands up for the right of the populace to have as much fun as it can with it. He even takes the trouble to "mix up the pages, lest the reader should be misled into thinking that he has got engaged in a continuous treatise and so be compelled by his conscience to read longer than he likes."

Dr. Slosson's first objective is linguistic simplification. He never uses a long word or a Latin word when a short or Anglo-Saxon word will do,

nor a long paragraph when there is any excuse for a short one. He is as careful as Dr. Frank Crane himself not to scare away the timid reader before he has nullified the kernel of useful information or stimulating idea that is being offered him. Yet, perhaps with the object lesson of a radio section, crammed with diagrams and formulas, before him, he gives his public credit for a certain amount of interest and intelligence. Despite Dr. Einstein's assurance that his theory must remain unintelligible to nearly every one, Dr. Slosson tries several times, once in words of one syllable, to throw light on or around it. "If you were on a train and saw a train on the slide track slip by your pane of glass, you could not tell which train moved if yours did not jolt." Beginning in this fashion, the reader arrives without a jar at the conclusion that "mass in some way warps the mesh of space and time." Of course this is not the Einstein theory, yet he who has grasped the point Dr. Slosson makes has sloughed off a great mass of ignorance. At least he knows a few things the Einstein theory is not.

Dr. Slosson endeavors to convey

not only facts about science, but a conception of the scientific attitude. He reminds us that true science deals with the ordinary as well as the extraordinary. Some persons, he says, "seem to regard God, quite blasphemously, as a great conjurer whose tricks may some time be exposed by some impertinent scientist who turns too much light upon the phenomena of nature." He warns against rejecting new ideas simply because they are new, and gives instances of steam railways, forks, spectacles, coal, bathtubs, printed books and even bananas and trousers, when first introduced, on the ground that they were dangerous, irreligious, undemocratic or otherwise contrary to the public interest. He preaches the sermon so well illustrated in his "Creative Chemistry" that man can often imitate nature and improve upon the model, admonishes advertisers that he who uses the most glaring billboards is the first to be ignored, says a good word for fireplaces, tells that "no country is yet thoroughly civilized, even from the standpoint of our present knowledge," pokes fun at the "modern craftsman who esteems it a triumph

of art when he can imitate the ancient craftsmen's blunders," suggests that the reader "clean out his mind at least once a year," throws cold water on the "evildences" of survival produced at seances, and restates the good old doctrine that science and religion, if each keeps its proper place, can get on nicely together.

Thus Dr. Slosson goes a long way ahead of most retailers of scientific small change. It should be difficult for any one to read him without wanting to know more about the subjects he discusses. This, of course, is the excuse for such an enterprise, which with a slightly different emphasis might be criticized for holding out false hopes of a royal road to knowledge. The fruits of Dr. Slosson's work will eventually appear not in the casual reader who gives his ten minutes a day to "Chats on Science," but in the five who after digesting these eight or five little essays bring home a large, heavy volume with diagrams and statistics, gets out his sippers and his pipe, and sits down to discover what the stars are made of or what makes the flowers grow. There should be many such.

Make Britons, Greeks again then strike the lyre
And Hindar shall not sing in vain.

The Journal covers the entire period of Walpole's activities as printer at Strawberry Hill, which began in June, 1757, and ended July, 1789, eight years prior to his death. His dealings with the booksellers were not always pleasant, and in a letter to Dalrymple he complains of annoyances they caused him:

The London booksellers in all manner of tricks. If I allow them ridiculous profits will do nothing to promote sale; and if I do, they buy in impression, and sell it at advanced prices before my face; is the case with my two first uncles of Anecdotes, for people have been made to pay half a guinea. In every shape with printers, engravers, the booksellers, &c., besides my own trouble, have almost discouraged me from what I took up first as an amusement, but which has produced very little of it.

But there were other and more romantic diversions than the printing press with which to amuse himself at Strawberry Hill. Being a bachelior, of fastidious habits and exquisite dress, esthetic to a degree in an age of estheticism, with plenty of money at his command, he was a magnet to draw about him women of charm and social position. His castle was the meeting place of a group of intellectuals and aristocrats. Soon after settling down at his country seat, he extended an invitation to Kitty Clive, a popular actress of her day, to come and live in one of his cottages at Strawberry Hill, rent free. Kitty accepted the hospitable offer and took up her abode there, naming the place "Cliveden." That Kitty and Walpole remained friends goes without saying, for the actress remained at Cliveden till the end of her days. After her demise (which happened when Walpole was 71), the generous landlord must have felt lonely without a congenial tenant in Cliveden and soon thereafter he offered it to some chance acquaintances, a Mr. Berry and his daughters, Mary and Agnes, who accepted it, as Kitty Clive had done. And there they remained to the end of their days, for Walpole in his will left it to them during their life, and a large sum of money besides.

Approps the Berry family, we read this in the Journal (1788):

Miss Mary and Miss Agnes Berry, daughters of a Scottish gentleman, who had carried them to France and Italy, where the Elder learned Latin and the younger to draw. Miss Walpole inviting them Oct. 13 to see his printing-house.

To the Miss Berrys (as he called them) Walpole had also written lines, ready to strike off on the press for them. The young ladies must have enjoyed the flattering stanzas, for soon thereafter they settled at Strawberry Hill, in the cottage Cliveden, and became Walpole's daily companions, evidently doing much to cheer up his old age.

The spelling, punctuation, use of capitals, and other peculiarities found in the original MS. have been preserved in the printed Journal.

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the orphans and other refugees in Greece. Though the earthquake destroyed the great Bible publication house in Yokohama, the circulation of the Bible increased in Japan last year by leaps and bounds. The Society disposed of nearly three hundred and fifty thousand books, a hundred thousand more volumes than the year before. Henceforth the Society will print Bibles for the Philippines in Manila instead of at Yokohama as in the past. It has already begun work on an edition of twenty-one thousand in seven Philippine dialects. But China carries the banner. It absorbed over a million copies more than the year before. When we compare the common knowledge of the Scripture to-day with what it was when Gutenberg first set his types, we can look forward to the next four hundred years believing that the world will advance a good deal further in those centuries than it has in the last four.

TWO MEN MARKED FOR MARTYRDOM

Rev. J. Frank Norris of Fort Worth, Texas, probably has driven more men from positions in colleges and schools than has any other Fundamentalist. With his pulpit as a fulcrum and aided by his weekly "Searchlight" he pushed Professor Rice out of the Southern Methodist University and did much to force Professor Slaten out of William Jewell College. For his next two martyrs he has marked out Dr. W. L. Poteat, President of Wake Forest College, North Carolina, and Dr. J. R. Sampey, Professor of Old Testament interpretation in the great Southern Baptist Theological School at Louisville. Dr. Poteat's offense consists in believing in evolution. "Whether you like it or not," he once said, "you are akin to all that lives, not merely the humble members of the animal kingdom, but the humbler members of the vegetable kingdom as well; we all derive our physical life from the same source." It is even recorded of him that "he traced phenomena in varying forms of matter, beginning with the inevitable topic of the biologist, the uncalled microscopic organism which the speaker (Dr. Poteat) introduced as 'my friend the amoeba.'" The Texas Convention of the Southern Baptists at its recent meeting at Galveston declared itself opposed to evolution of every phase and kind. Mr. Norris, of course, was in large part responsible for that very reckless declaration. Fresh from that victory, Mr. Norris now declares that the Southern Baptist Convention must refuse to seat Dr. Poteat. Dr. Sampey's crimes appear in his "Syllabus for Old Testament Study." In that volume he says, for instance, "The method of creation is not explained in Genesis. Science may pursue its research on this subject without hindrance from the Bible. Whether God took a million years to make man or only a second matters little—if only God made him." Referring to the fifth chapter of Genesis, he comments, "The longevity of the patriarchs must be recognized, in the light of scientific research, as an outstanding objection to the accuracy and trustworthiness of Genesis." He suggests that the Hebrew account of the creation might have been derived from the Babylonian. He believes that Ecclesiastes may date from somewhere between 440 and 200 B. C. He considers that Daniel may be history instead of prophecy. The Book of Job, he thinks, is neither altogether history nor purely the work of the imagination. His studies convince him that Isaiah as we have it comes from two or perhaps three

authors and that Zechariah may be the work of two men. Mr. Norris, who studied under Dr. Sampey, pays warmest tribute to his former teacher's Christian character, but for Dr. Sampey to venture to state the conclusions to which his studies of the Old Testament have brought him is altogether too much for Mr. Norris. The Fort Worth pope announces that Dr. Sampey must go.

THE BRIGHT SIDE OF THE FUNDAMENTALIST ATTACK

While to many outside the Southern Baptist Convention Mr. Norris's crusade may seem amusing, it is no laughing matter within his own church. But parts of the South give signs of resenting the attempt of the Fundamentalists to dictate to the whole community. More than one North Carolina paper has roundly denounced Mr. Norris's threat against Dr. Poteat. A Thomasville, North Carolina, paper declares, "North Carolina Baptists are not in favor of the doctrine of evolution, but they are also broadminded and brotherly and will never join in the clamor for the head of a beloved brother raised by a lot of loud-mouthed Pharisees from the wild and woolly west, because of a difference in opinion on the origin of man." Baptists traditionally have stood for freedom. In the South as elsewhere that spirit will grow, and the day is bound to come when Southern Baptists will cease to be afraid of honest inquiry. In the meanwhile the Fundamentalists are by no means doing altogether a disservice in their denunciation of Modernism. They have made the youth of the whole country know that there is such a thing. Five years ago many of our college boys and girls supposed the whole Church saw through the traditional spectacles. Now, though today many suppose Modernism very dangerous, every one of them knows there is such a thing; and thanks to the growing understanding of it on the part of the Fundamentalist leaders, the young people are daily getting a less distorted picture of it. A generation hence, when this battle is over, almost as much credit will go to the Fundamentalists for spreading the new point of view as to the Modernists, who until recently had been almost too mouse-like in their procedure.

CHURCH UNION AT THE BOTTOM

Mrs. Frank C. Porter, wife of the Professor of Biblical Theology in Yale Divinity School, is a woman of energy and ideals. Years ago she came to the conclusion that many people want intimate and frank discussion on serious topics in religion. In 1914 she began to translate her conviction into works by organizing a group of Lenten Discussion Clubs. In their seven meetings that year the clubs talked about Christian ideals for Twentieth Century living: ideals for the home, for work, for play, for talk, things hard to bear, the use of Sunday, how to attain the ideals. The very first year several New Haven churches cooperated in the plan. Each year since then Mrs. Porter has written a new Christian Discussion Club program (they can be obtained from The Pilgrim Press, Boston), and the idea has spread widely. In New Haven from the first the club leaders on Monday afternoon met in a union meeting where ministers of all denominations discussed the subject for the week. Three years of these meetings resulted in the organization of the Women's Church Union of New Haven. For the last two years the Union has

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conducted notable lecture courses, which incidentally have resulted in the loan or sale of hundreds of religious leaflets or books. This year the lecturers were Dean Charles R. Brown, of the Yale Divinity School, and G. Studdert-Kennedy, Chaplain to George V, known to the soldiers as "Woodbine Willie." The eight hundred seats in the auditorium where the course began proved inadequate. The union secured the great Yale Commencement building, Woolsey Hall. Its nearly three thousand seats proved scarcely enough. Women in crowds were waiting at half past two for a lecture which did not begin until four. For one lecture hundreds were unable to procure tickets. The Women's Church Union has found its own interdenominational fellowship so valuable that it is now anxious to assist the Pastors' Union in forming a genuine church federation in New Haven. At the final dinner for the season, attended by men as well as by women, the management quite adopted the Rotary scheme of instilling its message. The assembly sang songs, serious and humorous, embodying the idea of church friendship and unity. Representatives of sixty churches and eight denominations sang with enthusiasm,

We're sitting all together round the table here tonight,
Our little credal differences are all forgotten quite,
Just sisters and just brothers! Oh, it is a goodly sight,

We're just one family.

Refrain: Glory, glory, hallelujah! We're just one family.

Much of the impetus toward church union has come from the situation in foreign lands. Here it is developing at the other side of the church stile.

DR. FIELD'S VOICE YET SPEAKETH

THE CHRISTIAN WORK carries a triple heritage. It is proud indeed to continue THE EVANGELIST and of THE NEW YORK OBSERVER. THE EVANGELIST always stood for noble freedom in the Church. It is believed in the spirit of Christianity. In the course of an editorial in the copy of the NEW YORK EVANGELIST for February 25th, 1892 commenting on a letter by Henry M. Humphrey, which we reprint in large part on page 623, Dr. Field wrote, "Not only can we tolerate differences of opinion, but we rejoice in them, as the best evidence of real spiritual life. If all men thought just alike, the intellectual world would present a dreary monotony. Rather let every man think and work in his own way, and so contribute of his own individualism to the strength of the whole. Then 'blood will tell,' but it will be the blood of many races, flowing together, and all warmed and quickened by the fire of Divine love, burning in millions of hearts, and inspired with a common desire for the glory of God and the salvation of the world." If the churches approach the present questions in such a temper, we shall get good out of our discussions rather than harm.

DEBATE ON CHRISTIANITY

The British Student Christian Movement recently organized a debate on Christianity between Bishop Temple of Manchester and Professor Gregory. The subject was "That the claims of Christianity to meet the theoretical and practical needs of to-day are valid." Bishop Temple declared, "Christianity is a faith—it is more than a belief. But the critics of Christianity have a right to insist that

we show them that the balance of reason is on the side of our fundamental convictions." Theism is a determination to apply the hypothesis that the world is the creation of will, and this will in continuous activity among us was revealed in the life of Jesus Christ. "Nobody is completely outside the influence of Jesus Christ whatever religion he profess," concluded the Bishop. "But we look forward to the time when His Church may draw all men together in bonds of personal love so that the perfect society may one day exist." Professor Gregory denied Bishop Temple's assertion that everybody is interested in the question, "What ultimately is the meaning of it all?" to which Christianity gave an answer. While admitting that the life and teaching of Jesus Christ "reached possibly the highest ethical standards that Western civilization has ever seen," Professor Gregory declined to identify himself with organized Christianity on this ground. "In the course of two thousand years the ethical character of Christianity has altered in accordance with the changing conditions of civilization. There are three great problems to-day on which organized Christianity offers no help—sex, war, and property. The actual teaching of Christians lags somewhat behind that of non-Christians." A heated and evidently sincere discussion followed, the speakers ranging from a long-haired young man, who solemnly pronounced that "the present position of Christians is largely that of deceivers deceived," to another who expressed abhorrence at the view of the bishop that rigid assent to the whole of the Thirty-nine Articles was not demanded of any would-be member of the Christian Church. "Failure to lay down rules is to me part of the strength of Christianity," said Bishop Temple at the end of the evening. "If a spirit is given it can adapt itself to changing conditions, and can largely mould them. It is essential to anything that is to be the absolute religion that it should not lay down rules as to details of conduct." No vote was taken, the audience refusing the chairman's offer to have a division. The debate showed that there is at least in the younger generation the most lively interest in religion—a welcome and hopeful sign for the future. And the freedom and frankness of the debate set an example that ought to be followed in every religious discussion.

HOW ONE CHURCH MADE ITSELF KNOWN

A year ago the average congregation at the old Unitarian church at Duxbury, Massachusetts, ran from twenty to thirty. The church had no settled minister. The situation was dark. But last summer the Laymen's League of the parish set to work to make the church known. Each week it sent out to practically every family in Duxbury, and to many others in surrounding territory where churches were closed for the summer, a multigraphed circular announcing the following Sunday's service and briefly emphasizing some vital phase of religion. With the circular the League enclosed the printed order of service, which included the titles of solos or other special music, the sermon topic, the references for the Bible reading, and the text of the sermon. The League inserted display advertising in the daily papers and in "The Christian Register," the Unitarian Church weekly published at Boston. The laymen invited the very best preachers available to supply their pulpit. As soon

PRESBYTERIANS MOVE AGAINST MODERNISTS

Southern General Assembly Re- quires Church Officers to Declare Change of Doctrinal Opinions.

1924
SAN ANTONIO, Texas, May 18 (As-
sociated Press).—Ministers, elders and
deacons of the Presbyterian Church in
the United States are to be asked to
take a vow that whenever they change
their views regarding the fundamental
doctrines of the church they will make
known the change to their presbytery,
according to action taken today at the
Sixty-fourth General Assembly of the
church.

This is considered by delegates to
refer to the attitude of the assembly
on the Fundamentalist-Modernist con-
troversy. The assembly voted to put
the following question to every candi-
date for the post of minister, deacon or
elder:

"Do you sincerely receive and adopt
the Confession of Faith and the Cate-
chisms of this church as containing the
system of doctrine taught in the Holy
Scriptures, and do you further promise
that if you find yourself out of accord
with this system of doctrine you will
make known to your session the change
which has taken place in your views
since assumption of this ordination
vow?"

To those who observe the movements of God in history it is neither surprising nor alarming that, as in the political world there are epochal upheavals which disrupt the old order, there should be similar revolutions of thought, or reappraisals of theological values, in the world of religion. The Church is subject to the action and reaction of all thought currents, scientific, philosophical, and religious, which strengthen or weaken the faith of men in the revelation of God. *Bishop's Address W E Conf. 1924*

The quadrennium now closing has not been everywhere a period of theological serenity. The war of the nations, the effect of which is still felt not only in the centers of world politics and international commerce but also in the humble homes of the toiling millions, has awakened keener interest in the problems which center in religion. It has forced to the front of popular thinking a sterner demand for the rationality and practical adaptation of Christianity. It has compelled every church in vital touch with the life of the world to give practical reasons for the essential doctrines it proclaims as the very truth of God.

Methodism is not wholly exempt from controversy. It never has been and it never will be. The test of a living church is its power of adjustment. But without ecclesiastical arrogance, and with humble thanksgiving, we may say that during the quadrennium there has been no serious disquietude among us concerning our doctrines. This is not because we are sunk in intellectual torpor, oblivious to the resounding notes of theological strife. We were never more alive to the trumpeting challenge of radical thought, nor more responsive to the results of reverent scholarship. It is not because of hostility to freedom of investigation. The spirit of inquiry is the thermometer of

progress. Nor are we influenced by ignorant fear that the faith we profess may not bear the searching light of advancing knowledge. We give the largest hospitality to freedom of thought. But we are anxious that we shall be enlightened by the Spirit of God, and not misled by the vain devices of men. Certainly our theological tranquility is not because, as some vainly imagine, we have relegated sound doctrine to a minor place and given to sociology chief consideration, thereby proclaiming our indifference to the movements of theologic thought. We do not recognize any failure of doctrinal Christianity to interest the masses. We were never more confident that Christian doctrine is a basic condition of all social betterment.

Dear brethren, none of these imaginary reasons afford a rational explanation for the freedom of our Church from distracting controversies. The reason lies deeper. It is rooted in a profound conviction in both our ministry and laity that, first of all, the Bible is the inspired Word of God. Tested in the innermost souls of men and in its influence in the practical affairs of life, it demonstrates its divine character, and is its own credential of its divine authority.

We believe in one God, the Father Almighty, maker of heaven and earth, an everlasting personal God, the creator and upholder of all things, immanent, transcendent, in all, through all, God our Father, blessed forever. And in Jesus Christ his only begotten Son. Not in a divine exemplar merely. Not in a God-filled man merely. Not in a religious genius than whom there is none born greater among the sons of men. But in the Lord of Glory, God manifest in the flesh, coeternal and one in Godhood with the Father, who for the redemption of the race was born as to his humanity by the power of the Most High of the Virgin Mary, and by his death upon the cross made a full, perfect and sufficient sacrifice for the sins of the whole world. He is the effluence of the Father's glory. He is the express image of his Person. He is the only Mediator between God and man. He is the Redeemer of the world. He is the Giver of eternal life, the Dispenser of the power and grace of the Holy Spirit. He is the Rock and Refuge of his people, the Ruler of the Ages, the final and Almighty Judge of the earth, King of kings, Lord of lords, who shall reign forever and ever.

In thus expressing our belief in God the Father and in his Son, Jesus Christ our Lord, we no less worship and adore the Holy Spirit, the Third Person in the adorable Trinity, who proceedeth from the Father and the Son. He is not an impersonal influence radiating from the eternal ground of all being. He is not a subordinate agency called into activity by the creative will of the Omnipotent God. He is God. With the Father and the Son he is, in the depths of the divine nature, the eternal ground of all existence. He is the creative spirit who broods over the abyss, who originates all life, and out of chaos and darkness in the material universe brings light and order and beauty. And to the sin-clouded souls of men he imparts spiritual illumination and power. He is the builder of the kingdom of God in men and nations. He is the soul of the church, the inspirer of prophets and apostles through all the ages, the Spirit of Truth who convicts the world of sin, of righteousness and of judgment to come, and the Comforter and Guide of all who accept his gracious leadership.

And as to personal salvation we as firmly believe as ever

in the necessity of repentance for sin, in justification by faith, in regeneration by the Holy Spirit, in the sanctification of the believing heart, and in the witness of the Spirit to these miracles of grace wrought in the human soul.

These seem to us the essential, living doctrines of our church. . . .

The total increase in full membership for the quadrennium for the entire church is over 500,000. During the first year of the quadrennium we reached the largest annual increase ever reported, but the later years show a steady decline. This decline must not be allowed to continue. It need not continue if evangelism is given its rightful emphasis.

We can do better. We must do vastly better.

ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

The Teaching Work of the Church*

HARDLY any set of books in recent years has made a more important

the history of the Christian Church; what it offers to the world; what it is doing at home and abroad. Try such an examination in any congregation you know and see the results. Then we talk about the ignorance of people about religion. We get such pathetic results as those witnessed to in "The Army and Religion" (the British Investigation) and "Religion Among American Men" (The American Investigation). Everybody was just simply stunned and non-plussed by the awful revelation of ignorance. Almost no soldiers seemed to know anything about the Christian faith and teaching although the majority of them had been brought up in church. Let us quote from the book mentioned above, and prepared by this same committee: "Religion Among American Men." It says: "If there is any one point upon which the chaplains agree it is in regard to the widespread ignorance as to the meaning of Christianity and church membership. . . . We might well hope that in a 'Christian' country men generally, even those without any allegiance to Christ and His Church, would know what Christianity is. Chaplains say that they do not know. And they go beyond that and say that men nominally within the Church, men who have been to Christian schools, are in much the same condition—The Church as a teacher has failed to instruct its own membership and present its Gospel to the men just outside its doors. If we learn our lesson the result will be a vastly greater emphasis on our teaching function." No wonder those Reports put many ministers into a state of self-examination and led many to begin systematic instruction of the young and to begin a teaching ministry from the pulpit.

That we need above all things else just now is a teaching Church, is the foundation on which this book builds up its suggestions. For with all its considerable discussion, it is devoted generally to the most helpful suggestion as to ways and means of giving the most thorough religious teaching to children in church schools, to the education of the congregation from the pulpit and to the proper education of ministers. We wish every minister could have it. He would find the discussion of every one of these following main themes helpful and inspiring beyond words: Why the Church Must Be a Teacher; Secularization of Public Education; Educational Function of the Church; How the Church Should Teach; Teaching the Christian Religion to the Child; Teaching the Christian Religion to Youth; Teaching the Christian Religion to the Modern Man; Christianizing Public Opinion; Teaching Agencies of the Church; How the Church Should Organize Its Teaching; Agencies of the Local Church; The New Movement for Weekday Religious Education; Securing a Unified Educational Program; Religious Education in the College; Religious Education in the Tax-Supported Institution; Education for the Christian Ministry.

INTERNATIONAL SUNDAY-SCHOOL LESSON

June 8, 1924

Ezekiel Encourages the Exiles

GOLDEN TEXT: *I will seek that which was lost, and will bring back that which was driven away.* Ezekiel 34:16.

LESSON TEXT: Ezekiel 34.11-16; 25-26.

LESSON: Psalm 137.1-6; Ezekiel 34.

READ: Psalm 23.

IT is not necessary to go into the history of the exile, but it was the most disheartening experience in Israel's history. The nation loved Jerusalem not only because it was their country and their home, but because it was the home of Jehovah. All their religious as well as their patriotic association gathered about it. The temple was there as well as the capital. Indeed religion and patriotism were practically one. Jehovah was King as well as Lord. They felt themselves banished from Jehovah as much as from their home. It was this that made the exile so bitter and so hopeless. They felt for a while as if God had abandoned them. They would doubtless have perished from loneliness and despair had it not been for their prophets and poets. The prophets and the poets never lost faith for a moment. So sure were they of Jehovah that they knew He would not utterly abandon them, but would follow them into exile and ultimately bring them back to Jerusalem.

The first passage we have for today's lesson is an example of the faith of the prophet and an example of the message whereby he sustained the faith of his countrymen. First of all God will search his people and seek them wherever they may be in the world. He will seek them

gone astray. Again will seek that which for those who were that has exiled itself it out to the ends of n's wonderful poem, ection and remember beautiful hymn, "O

proclaimed was that ind them, but would d gather them from to their own land." s, "I will seek that it which was driven vas broken, and will ink how such words, om one who was in allen upon the ears !

brought them home, over and happiness, "I will bring them on the mountains of inhabited places of a good pasture and shall their fold be: ind in a fat pasture f Israel." Not only enant of peace, and

will make them happy so long as they are true to Him.

In all these messages one gets a wonderful portrayal of the character of God. It is the same idea of God that all the prophets preached—a God whose chief delight was in saving His people. It is a great advance upon the older, priestly idea of God, as One who was chiefly concerned in sacrifices offered to Him by the people and who needed constantly to be appeased by His people. It is the idea of God with which Jesus started and upon which he built up his doctrine of the Fatherhood of God.

But the psalmist as well as the prophet, was along with the Israelites in their exile. In Psalm 137 he voices their despair. They were so hopeless that they could not even sing the Lord's song in this strange land. Always their thought was of Jerusalem: "If I forget thee, O Jerusalem, let my right hand forget her cunning." But the psalmist too had the same abiding faith as the prophet. In Psalm 126 he bursts into a triumphant song of faith: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." By such words as these were the people sustained in their exile. It is well to remember today, that during the last two thousand years many peoples in exile, and many individuals, have been sustained by these words of prophet and psalmist we are studying today.

The Southern Baptist Convention

(Continued from page 682)

Twenty years ago the Convention lost control of Georgetown University, at Washington City. During recent years the Convention has sought to regain the control, and proffered the sum of two million dollars for that purpose. The trustees refuse to accept the proffer on the ground that, since the original offer, the University has secured an endowment of one million dollars, subscriptions to which were made with the understanding that the institution continue non-denominational.

The Convention ordered the committee to continue its efforts, with the hope that eventually the university may be regained by the Southern Baptists.

The Convention made formal protest against persecution of Baptists in Roumania and Russia and asked the Government of the United States to use its power and influence against personal indignities, afflictions and opposition to Baptists working in all lands.

The Southern Baptists will try in the near future to raise in full the five million dollar endowment for superannuated ministers and the widows and orphans of deceased ministers as determined upon five years ago.

More than two and one-half million dollars yet remain to be raised for that purpose.

The Convention will meet next year in Memphis, Tennessee.

THOMAS M. ELLIOTT.

CREED OF THE BAPTIST BIBLE UNION

[This past year the members of the Baptist Bible Union, the most radical of the Fundamentalist organizations connected with the Baptist Churches, bound themselves to get the Baptist Conventions to adopt the following creed. The introductory resolution and the creed appear below. We comment on the matter in our World of To-Day column on page 677.]

Whereas: The Northern Baptist Convention, in its 1922 session, held at Indianapolis, officially declared the New Testament to be the all sufficient ground of its faith, and

Whereas: There is a wide difference of opinion among our Baptist people, as to what the New Testament does teach,

Therefore: Be it resolved that the Bible teaches, and we believe,

1. Of the Scriptures.

That the Bible was written by men supernaturally inspired; that it has truth without any admixture of error for its matter; that, as originally written, it is both scientifically and historically true and correct; and therefore is, and shall remain to the end of the age, the only complete and final revelation of the will of God to man; the true centre of Christian union and the supreme standard by which all human conduct, creeds and opinions should be tried.

2. Of the True God.

That there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is Jehovah, the maker and supreme ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

3. Of the Creation.

That the Genesis account of creation is to be accepted literally, and not allegorically or figuratively; that man was created directly in God's own image and after his own likeness; that man's creation was not a matter of evolution or evolutionary change of species, or development through interminable periods of time from lower to higher forms; that both animal and vegetable life was made directly, and God's established law was they should bring forth only "after their kind."

4. Of the Virgin Birth

That Jesus Christ was begotten of the Holy Ghost in a miraculous man-

ner; born of Mary, a virgin, as no other man was ever born or can be born of woman, and that He is both the Son of God, and God, the Son.

5. Of the Atonement for Sin

That the salvation of sinners is wholly of grace; through the Mediatorial offices of the Son of God, who by the appointment of the Father freely took upon him our nature, yet without sin, honored the divine law by His personal obedience, and by His death made a full and vicarious atonement for our sins; that his atonement consisted not in setting us an example by His death as a martyr, but was the voluntary substitution of Himself in the sinner's place, the Just dying for the unjust, Christ, the Lord, bearing our sins in His own body on the tree; that, having risen from the dead, He is now enthroned in Heaven and uniting in His wonderful person the tenderest sympathies with divine perfection. He is every way qualified to be a suitable, a compassionate and an all-sufficient Saviour.

6. Of Grace in the New Creation.

That in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is (instantaneous and not a process); that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that (the new creation is brought about in a manner above our comprehension, not by culture, not by character, nor by the will of man, but wholly and solely by the power of the Holy Spirit in connection with divine truth) so as to secure our voluntary obedience to the Gospel; that its proper evidence appears in the holy fruits of repentance and faith and newness of life.

7. Of the Church.

That a church of Christ is a congregation of immersed believers associated by a covenant of faith and fellowship of the Gospel, observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights and privileges invested in them by His word; that its officers of ordination are pastors, elders and deacons, whose qualifications, claims and duties are clearly defined in the Scriptures. We believe the true mission of the church is found in the great commission; first, to make individual disciples; second, to build up the church; third, to teach and instruct as He has commanded. We do not believe in the reversal of this order; we hold that the local church has the absolute right of self government, free from the interference of any hierarchy of individuals or organizations; and that the one and only

superintendent is Christ, through the Holy Spirit; that it is scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the Gospel; that every church is the sole and only judge of the measure and method of its cooperation; on all matters of membership, of policy, of government, of discipline, of benevolence, the will of the local church is final.

8. Of the Ordinances.

That Christian Baptism is the immersion in water of a believer into the name of the Father, the Son and the Holy Ghost; to show forth in a solemn and beautiful emblem our faith in the crucified buried and risen Saviour, with its effect in our death to sin, and resurrection to a new life; that it is pre-requisite to the privileges of a church relation and to the Lord's supper; in which the members of the church, by the sacred use of bread and wine are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

9. Of the Resurrection and of the Second Coming of Christ.

We believe in the bodily resurrection of Christ; that He ascended to the right hand of the majesty on high; that as our high priest He is Mediator between God and man; and that He will return "in like manner" literally, personally and bodily, back to the earth.

THE WORLD OF TO-DAY

It is inherent in a staunch belief that the form of Christianity professed is the best, and indeed the only one. It is only when faith declines and zeal grows cold that any other attitude is possible. To recruit, to proselytize, to convert are the qualities of any deep conviction. Surely, it is the only defensible course for any organization that claims to be the Church founded by Jesus Christ. The burden of the Divine Founder's teaching was to search out highways and byways, and to bring within the Fold everyone without exception. To say that the Catholic Church desires to have every human soul within its portals is perfectly true. Anything less would be a terrific comment on its professed belief. How, therefore, the Church can be berated for endeavoring to fulfil its obvious mission passes comprehension. But the charge is riveted by the blatant claim that victory for the Church would be the surrender of government to the pope. The sole answer to this is found in the history of distinctly Catholic nations. Even if America were wholly and entirely Catholic it would not lose a particle of its love for country, and would possibly have as much jealousy, provided the need arose, to safeguard its rights and privileges as the most convinced Protestant land. The usual talk of the Church capturing America is claptrap pure and simple, and is a mere bait to catch bigoted gudgeons.

Of course, none of us wants to see the United States prevalently a Roman Catholic land, but we ought not to let such words stir us to too great anxiety. We should remember that in the Province of Quebec, according to the testimony of Protestants there, their interests and welfare are perfectly protected. The spirit of democracy and of liberty is so strong that it may make men better than their creeds would imply.

PRIZE FIGHTS VERSUS CHEAPNESS

Last Wednesday in response to an appeal from W. S. Fleming, Chicago manager of the National Reform Association, both the Methodists at Springfield and the Presbyterians at Grand Rapids urged the Governor of Indiana to stop the boxing match—or better, prize fight—scheduled between Gibbons and Carpentier later in the week. Few would seriously object to the churches acting as they did. The betting on a prize fight is probably worse than the betting on a football game, and there may be other concomitants of the sport that pull down public standards. But when we compare the small harm that springs from an occasional prize fight with the continual injury our children's ideals are suffering through most programs at moving picture houses, we could almost wish that our church bodies would disregard the lesser problem until they have wrestled effectively with the greater. What should we think if our children's magazines like "St. Nicholas," "The Youth's Companion" and the rest were partly as fine as the "Yale Chronicles" among moving pictures, and partly as vulgar as occasional bits in a typical "Harold Lloyd" film, let us say? What should we say if the "sweetness and light" of the literature our children studied in school ran on a level with that of the films in even the very best "movies"? What should we think of a boy scout leader who could not go through an hour without making some remark that reflected on marriage? Is it any more reasonable to send the next generation week after week to see moving pictures that all the while are robbing them of simplicity and sweetness and

courtesy and healthy thinking? Our good moving picture houses must completely expurgate from their programs everything cheap and vulgar. "Smart" titles must come to an end. We cannot vulgarize our children without soon vulgarizing our whole race. If we cheapen the thinking of our youngsters, we cheapen political life and literature and Christianity fifty years hence.

IF THINE ENEMY HUNGER—

On March 24th the House of Representatives passed by a vote of 240 to 97 the Fish Bill, authorizing an appropriation of ten million dollars for the purchase in the United States of food supplies for famine stricken people in Germany. What the facts are in Germany is testified to anew by "Father Endeavor" Clark in the article which we print on page 728. The bill (Howell Bill S-6262) is being held up in the Senate by the Foreign Relations Committee. There it is likely to die unless forceful and concerted effort is made to have it reported out. The farmers whose financial situation is far from happy are in favor of the bill and there are enough votes already to pass it in the Senate if only it could be brought out of the Committee's hands. President Coolidge could probably do much to insure its passage in the Senate if enough people will appeal to him. Some one in Holy Writ said, "If thine enemy hunger, feed him." Let us all be fundamental enough in our Christianity to act on that counsel and ask our senators in that spirit to give aid to the Germans. We hear much of the intransigent Germans. But the election the other Sunday showed that the Germans who believe in doing the honest thing are in a majority. The extreme Voelkische party expected to be one of the dominant elements in the new Reichstag. It won only forty-five seats out of 449. The Communists increased greatly in the occupied districts. But the increase of Communism is a sign of despair, not a sign of longing for the old imperialistic, military Germany. Once the Dawes plan is put into practice, conditions in Germany will, of course, improve. Let America do the kind hearted and Christian thing while still there is need. Dr. Clark writes of what he heard women say on shipboard in regard to German relief. Like things are said by a good many people at home. Only today this letter from a woman reaches us:

I have contributed as liberally as possible to the suffering children of every nation of Europe for whom funds were solicited from me, but I shall not send one cent for German children. Let them starve—the sooner the better! The whole world will be better off. If Germany is wiped from the face of the globe we shall have no more atrocious wars. Even now Germany is preparing for another war, and if we feed these children and they live they will simply turn upon us and rend us with frightful atrocity. Christ said, "Suffer the little children to come unto me," so let them go to Him as soon as possible, and be spared the fate of growing up to be murderers and worse.

What a long way we still have to go to reach the end of hate!

We are grieved to record the death last week of Margaret Stoddard Buttenheim, whose illuminating interpretation of Nicodemus' vision we printed in our issue of May 31. Mrs. Buttenheim lived only to see the proof of her article.

EDITORIAL

The Northern Baptist Convention

[EDITORIAL CORRESPONDENCE]

THE Northern Baptist Convention, meeting in Milwaukee, May 28 to June 3, was preceded by two gatherings of Fundamentalists which met simultaneously in different halls in the Convention building. One was that of the Baptist Bible Union, an international organization composed of the more radical and irreconcilable wing of the Fundamentalists, led by Dr. W. B. Riley of Minneapolis and Dr. John R. Straton of New York. The Union had previously expressed its intention of waging a fight to the finish for the adoption of a creed, withdrawal of the denomination from the Federal Council, and the cancelling of the right to vote in the Convention of all secretaries and paid officials of the denomination. Their conference was marked by intemperate denunciation of all liberals, renewed attacks upon the seminaries and schools and general threats against all with whom they are in disagreement. The Convention issue of their organ, "The Fundamentalist," widely circulated, was headed "Who's Who in Modernism: The Black Book of Baptist Unbelief," and was composed of arraignments directed against fifty teachers, preachers, missionaries, etc., thought worthy of being thus blacklisted. Among them were the familiar objects of Fundamentalist wrath, such as Faunce, Fosdick, Mathews and Burton. But that the list is rapidly growing is evidenced by the appearance of many new names, such as President Barbour of Rochester Seminary, President Evans of Crozer, President Hoben of Kalamazoo, and a selected list of eminent ministers, missionaries and secretaries.

A second conference, meanwhile, in the form of a prayer meeting for all Baptists called by the older branch of Fundamentalists, under direction of the Committee on Conferences, of which Dr. J. C. Masee is chairman, was being held, in which a fine spirit of mutual consideration and a fine promise of co-operation was manifest. Dr. Riley had previously announced himself as opposed to this prayer meeting on the ground that it would be regarded as evidence of discouragement or defeat on the part of the Fundamentalist movement.

Representing the more moderate Fundamentalists, Dr. J. C. Masee early presented a resolution calling for a Commission of seven persons "with power and authority to investigate and report at the next meeting of the Northern Baptist Convention the conduct, policies and practices of the Board of Managers of the American Baptist Foreign Mission Society and of its secretaries in the selection of missionaries in the foreign field," and to ascertain the policy of the Board "with respect to the appointment and retention of persons as missionaries who do not accept or have repudiated or abandoned the evangelical faith as held historically by Baptists." Dr. Straton, on behalf of the Bible Union, offered a substitute resolution of a similar character calling for a commission of eleven, and with a strange effrontery nominating himself and Dr. Riley to this judicial body, although they have been carrying on a violent campaign against the Board during the past year. The issue was confused by the fact that a leading liberal seconded Dr. Masee's resolution, in the interest of harmony, and to avoid the threat of more vigorous controversy. This resolution was adopted by a small majority (766-616) against the protest of many who declared that experience proves that no

report would satisfy or silence the Fundamentalists which did not adopt their theories and affirm the truth of their charges already made. The Board is to have access to all files and records of the Missionary Board and secretaries and so swell out heresy in every land, with a budget of twenty-five thousand dollars to pay expenses.

The proposal was put forth by the president of the Convention, Mr. C. S. Shank, a lawyer of Washington, in the president's address, that the Convention accept and issue as a statement of principles the "message" put forth last July by the Stockholm meeting of the Baptist World Alliance, which was printed at the time by THE CHRISTIAN WORK. This was a conciliatory statement of the historic attitude of Baptists which was acceptable to liberal and conservative. It was hoped that the issuance of this statement, with the provision attached that it "shall never be made a test of faith or service," might satisfy the advocates of a Baptist creed, which has been so long a bone of contention. The irreconcilables, however, who through their spokesman, Dr. Riley, have promised to present the New Hampshire Confession to the Convention for ten successive years, or until it is adopted, presented as a substitute for this "statement" a creed of a most reactionary type which they called "The Milwaukee Declaration of Faith." After an intensely contested discussion, however, the Baptists attested their sanity by rejecting the "declaration" by an overwhelming majority in a viva voce vote, and then, with practical unanimity, adopted the "statement."

Up to the hour of this writing, the Baptist Convention has spent most of its time and energy in discussing issues that would doubtless have been of burning importance to the sixteenth century. The vital issues of the present hour have had scant consideration in the business sessions.

It should be said, however, that at the opening session President Shank struck a responsive note in a most vigorous denunciation of the attitude of the government of the United States to the friendly nation of Japan, and a copy of his remarks, with the endorsement of the Convention, was ordered to be sent to the President and his Cabinet and to each member of Congress, and to the Japanese government.

The new president of the Convention is to be the Hon. C. E. Milliken, former governor of Maine, with Rev. A. W. Beaven, of Rochester, as vice-president.

Many had hoped that the Convention this year would be so free from the controversial questions that have encroached upon its time and energy during the last few years that it could give itself to the great moral questions of the present moment and the great forward-looking programs of the Christian Church and the denomination which press for consideration. But the proclaimed intentions of the Fundamentalists, if adhered to, will concentrate the attention of the denomination upon doctrinal definitions for years to come and threaten to bring to defeat the great enterprises to which the denomination is committed.

Total receipts reported on account of the New World Movement funds for the fiscal year 1923-24 aggregate \$9,473,845. The total credits from all sources during the five years of the movement aggregate \$45,009,378. Counting other receipts not applicable on the new World Movement make total receipts for denominational work during the period \$60,500,000.

A Christian Fundamentals Association for New England

ON TUESDAY, November 8, in the study of The People's Church of Christ at New Britain, Conn., with nine pastors present, representing Springfield, Mass., and Torrington, Hartford, New Haven, Bridgeport, and New Britain, Conn., there came into existence The New England Christian Fundamentals Association. A previous meeting had been held in October, and now, after a month of deliberation and prayer and at the conclusion of two hours of earnest prayer and conference at this session, this Association has been formed.

These men of God feel led of the Holy Ghost to take this stand and put forth united effort in contending for the inerrant Word of God and its holy truths, and to seek the salvation of the lost by means of united evangelistic endeavor. The impelling incentive to this move is the appalling spread of destructive Modernism, and the insidious working of "the leaven of the Sadducees," throughout the New England States. Believing that anyone who believes anything worth believing will gladly sign a statement of belief, this Association has adopted for their doctrinal statement the nine points of the Confession of Faith of The World's Christian Fundamentals Association. *SS Times March 10, 1928*

1. We believe in the Scriptures of the

Old and New Testaments as verbally inspired of God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life (2 Tim. 3: 16, 17).

2. We believe in one God, eternally existing in three persons, Father, Son, and Holy Spirit (Matt. 28: 19).

3. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man (Luke 1: 35; Matt. 1: 20-23; John 1: 1-14; 1 Tim. 3: 16).

4. We believe that man was created in the image of God, that he sinned and therefore incurred not only physical death but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word, and deed (Rom. 5: 12-19; 3: 23; Eph. 4: 18).

5. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all that believe in him are justified on the ground of his shed blood (1 Cor. 15: 3; 2 Cor. 5: 21; John 1: 9; Rom. 3: 24, 25; 5: 1).

6. We believe in the resurrection of the crucified body of our Lord, in his ascension into Heaven, and in his present life there for us, as High Priest and Advocate (1 Cor. 15: 4-8; 1 Tim. 2: 5; Heb. 7: 25).

7. We believe in "that blessed hope," the personal premillennial and imminent return of our Lord and Saviour Jesus Christ (Ac 1: 11; John 14: 3; 1 Thess. 4: 13-14; Matt. 24: 36-51).

8. We believe that all who receive faith in the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God (John 3: 7; 3: 36; 5: 24; Pet. 1: 23).

9. We believe in the bodily resurrection of the just and the unjust, the everlasting felicity of the saved and the everlasting conscious punishment of the lost (Luke 16: 21; Matt. 25: 41-46).

The Association desires to do what ever possible to strengthen and encourage pastors and churches who are standing true to the inerrant Word of God, to co-operate in every way possible to make Jesus Christ known, and to confer with pastorless churches desirous of securing fundamental ministers.

Interested ones of like precious faith may write to the Secretary, Pastor H. Olney, 140 Monroe Street, New Britain, Conn., or to the Chairman, Pastor J. O. Hunter-Stearns, 400 Prospect Street, Torrington, Conn.

To the readers of The Sunday School Times is made the following threefold appeal:

For prayer, — that the Holy Spirit will guide us;

For publicity, — that you will spread this information as far as possible;

For mailing list, — that you will send to the Secretary names of pastors and

and Opinions

can doubt that such ministers as Robt. E. Speer, John Timothy Stone, Mark A. Mathews, Henry Sloane Coffin, William P. Merrill, James I. Vance and William A. Sunday were called of God? They are the Presbyterian ministers that were selected in the number of the greatest 25 living preachers of America. It is surprising that in this list there were no Episcopal, Lutheran or Church of Disciples (Christian Church) ministers.

Of the 21,843 votes cast 5,444 were Methodist, 4,012 Presbyterian, 2,884 Congregationalist, 2,875 Baptist and 2,116 Disciples; or about 80 per cent of the ballots were cast by these five denominations. There are about 200,000 Protestant ministers in the United States, so the ballots were cast by only about one-tenth of these ministers. All of the 25 great preachers were born in America save S. Parks Cadman, Geo. A. Gordon and G. Campbell Morgan.

Let us pray God to raise up great preachers and ministers of Christ in the future as he has done in the past.

THE WORD "REVEREND"

In the March 12 number of "The Advance" there is an article headed "Scandalous Speech" in which we are told what is proper in the use of the word "Reverend." I think the word should not be used when speaking of any man. I dislike to have it used in connection with my name. It is used only one time in the Bible and refers to God, "reverend is his name." I hope the use of the word will soon become obsolete when speaking of or to man.

D. A. McLaurie

Cushing, Okla.

MOTT AND MOODY—NEW COMRADES IN THE OUTER DARKNESS

The Presbyterian, our contemporary that watches over the journalistic end of the fundamentalist cause in that denomination, is having a busy time these days consigning people to the outer darkness. Scarcely a week goes by in which, to the solemn notes of an appropriate pietistical dirge, it does not discover some new wolf in sheep's clothing, and run him out of the fold. Having worked up its technique on Dr. Fosdick, the paper has perfected it on Dr. Nixon, Dr. van Dyke, and Dr. Erdman. But the unmasking of the religious pretenses of these was hardly in a class with its latest coup in the name of orthodoxy. Two new apostates now sneak away to hide their shame in the sinister gloom with the rest of the heretics. And who are these? Who, indeed, but John R. Mott and William R. Moody! The lynx-eyed editor has found the names of both on a committee of counsel and endorsement announced in connection with the current campaign for funds of Union Theological seminary. Mr. Mott, he says, represents the Y. M. C. A. and Mr. Moody the Northfield conference and schools, and hence, "neither the Y. M. C. A. nor Northfield have any right to expect endorsement of their doctrinal attitude from the evangelical church." That settled, the editor proceeds to mourn over the fate of the two new heretics in a fashion that ought to move them—in one way or another. "We certainly hope," says the paper, "that

these men, once so greatly beloved and trusted by the evangelical church, will some day come to themselves and will arise and return to the home of their fathers and their God. May God keep them from injuring others while they are in the far country!" If this kind of thing keeps up it will not be long before the only Christians left in the country will be the editor of the Presbyterian and his distinguished contributing editor, Dr. Machen.—The Christian Century.

A MISSIONARY CRUISE TO ALASKA

Among the many delightful trips to home and foreign mission fields offered by the Missionary Education Movement, is a cruise to Alaska, sailing from Los Angeles July 31, San Francisco August 1, and Seattle August 5. Added to the usual motives for visiting this most interesting section of our country is the opportunity of seeing, at first hand, some of the home missionary work being done by several of the denominations.

In fact, the latter is the real reason for the Missionary Education Movement rendering a travel service, since its function is to disseminate missionary information and education for all the boards of missions. It has already conducted a number of missionary tourist parties to the Orient with uniform success and is now offering an annual program of travel to the principal missionary countries of the world.

The cost of the Alaska Cruise will be from \$165 up according to the length of the trip. Everything is first class and the prices include every item of expense. The steamers used are the most up-to-date on the Pacific Coast and outside staterooms will be furnished to those who register at once. Men of experience will accompany the party and everything possible will be done for the comfort, pleasure and profit of those who go.

Early registration is necessary because of the difficulty of obtaining desirable accommodations during the summer months. For information address John Cobb Worley, travel secretary Missionary Education Movement, 517 Western Mutual Life Building, Los Angeles, or 150 Fifth Avenue, New York City.

HELPS CIRCULATE "ADVANCE"

The paper has been worth more during the past 12 months than for twice the length of time in any period of its life—and this is saying a great deal. The whole church ought to read it. The editorials on "Changing Beliefs and Abiding Faith" are the very best, clearest, most helpful articles I ever read. Credit the check sent you to the extension fund. It gives me pleasure to increase the number of readers of our fine paper for it will, if read and followed, broaden and sweeten most anybody's religion.

D. E. Wilson.

Neshitt, Miss.

AN ENDORSEMENT

I want to endorse the article of Rev. W. E. Graham, Greenville, Tex., as published in "The Advance" of March 12, 1925. He speaks my sentiments and the truth as I understand it.—M. F. Cowden.

Beloit, Kansas.—Reports at the annual meeting of First Church, Dr. Donald M. Grant pastor, indicate a healthy growth. All local bills have been promptly paid and over \$1,000 contributed to benevolences. Two departments and several classes in the Sunday school are supporting children in Guatemala. At the last communion service 17 members were received, 13 of them on profession. The pastor is entering his third year of service with fine prospects of continued growth.

Council Bluffs, Iowa.—Glendale Church held its congregational meeting March 15, presided over by Rev. Dr. J. P. Linn. Five members were received, making 24 since January 1, 14 of them on profession. Mr. W. A. Stockwell, in charge of the church during his seminary course, will graduate from Omaha Seminary this month and has accepted a call to become its regular pastor. Though having a membership of only 23 a new church has just been dedicated costing \$6,000 replacing the old frame building made useless by a flood last fall. The building will accommodate in the auditorium some 150 people, with Sunday school in rear and full basement which can be used for school and social purposes.

Curwensville, Pa.—A detailed financial statement is issued by the church here, Rev. B. E. Conley, minister, showing disbursements of \$6,155 for general expenses and \$870 for benevolences. With the statement is printed the individual records of contributions.

Chicago, Ill.—The Chicago Lawn Church, Rev. Claude V. King, pastor, received 14 members at communion services March 29. Rev. George A. Kilbey, superintendent of the Chicago Christian Industrial League, is the special speaker for the union pre-Easter services in which the Congregational Methodist and Presbyterian churches co-operate. Mr. King will begin his seventh year with this his first pastorate in May.

Downey, Calif.—Rev. Messrs. C. S. Tanner, pastor, R. Logan Hynes, C. G. Watson, H. P. Gage, John Hunter, Wm. McCoy are the speakers in the pre-Easter services at Downey Church. The congregational meeting April 1 considered new building plans, the new pension plan and the rotary system of election of officers.

Dixon, N. M.—In the special meetings conducted by Rev. V. Martinez of California, his forceful messages and personal touch in the homes made a lasting impression, writes our correspondent. Cottage prayer meetings were held and in different parts of the plaza leaders stressed the object of the meetings by prayer and scripture reading. Large audiences were present at the meetings and 29 chose the better way. The cradle roll had its part in the work, for in three families the babes were on the roll before the parents came.

El Reno, Okla.—At the annual meeting the pension plan was unanimously adopted; salary of pastor, G. A. Swanson, substantially increased and he was given check for \$200 as token of appreciation; department treasurers report substantial balances with all bills paid; 13 per cent membership increase, and double the amount of its benevolence quota sent to the boards.

Farm School, N. C.—Under the leadership of L. A. Petran of the faculty of

team of the "Hi. Y." has given very helpful services in the vicinity. A further itinerary includes churches at Riceville, Beech, Reem's Creek and Dorland-Bell School at Hot Springs.

Hudson, Wisc.—Rev. J. S. Wilson reports a "waking up" of his church, where all the organizations have taken on new life and there is a splendid prospect of a large increase in membership at Easter.

Hollywood, Calif.—Trustees and session of West Hollywood Church gratified with the success of school of evangelism in reaching its goal of 50 new members has invited Dr. J. P. Hicks to continue with the church until Easter Sunday with a further goal of 50 set. Nearly half of the new goal has already been reached.

Independence, Iowa.—A week given to a school of evangelism led by the pastor, Ralph V. Gilbert, and a week of Lenten services conducted by Dr. Robert Clements of Austin Church, Chicago, closed with the communion service March 29, when 25 members were received on profession and 10 by letter, among them being 8 husbands and their wives. Thirteen adults were baptized. During the church year 73 members have been received, who were honor guests at the annual congregational supper.

Independence, Iowa.—The congregational meeting of the First Church, Rev. Ralph W. Gilbert, pastor, was held April 1. After a supper during which the new members, received during the year, were welcomed, the business of the parish was transacted. The session was increased from 7 to 8 members; trustees increased from 9 to 11; deacons increased from 4 to 6. Report showed all expenses paid and a balance in the treasury; benevolences increased 45 per cent; reports of the other organizations highly encouraging; 73 members received during year; debt of almost \$2,000 paid off, in addition to the normal expenses of the church, which were an increase of 35 per cent over the previous year.

Lake Nebagamon, Wisc.—Two weeks of special meetings were held at Lake Nebagamon in March, by Rev. E. Iverson, Sunday school missionary. There were 21 members received on confession, the youngest about 13 and the oldest over 60 years of age. Nine were baptized and a number will join later. A C. E. Society with 24 members was organized. A communicant class was also started. Lake Nebagamon is a community of about 350 people. There is a Catholic church in the community as well as the little Presbyterian church. Mr. O. C. Billinger is supplying this field in connection with Hawthorn and Bennett.

Mercer, Pa.—Second Church, Rev. C. E. Lamele, minister, at its congregational meeting, wiped out the final indebtedness on the remodeling of the manse which had been given the church by Mr. J. M. Miller, voted to go into the new pension plan, and increased the pastor's salary \$300.

Nashville, Tenn.—At the annual congregational meeting of the Hillsboro Church reports showed a very satisfactory year. Including the three Christian Endeavor societies there were nine organizations reported as studying and giving to missions, all having paid their quotas in full. Since moving to the new location, three years ago, 290 persons have been received into the church,

Affinities of Modernists With Catholicism, Protestantism and Agnosticism Considered

Country Rector and His Curate Discuss First and Second Topics in Fine Papers — Third Is Well Dealt With by City Clergyman

By ALBERT DAWSON
London Correspondent of THE CHURCHMAN

BIRMINGHAM, ENGLAND. — The Modern Churchmen's Conference, having considered the causes, history and aims of the Modern Movement, turned to its affinities—with (1) Catholicism, (2) Evangelical Protestantism, and (3) Agnosticism. The first two sections were dealt with by a country rector and his curate—the Rev. W. W. Longford, D.D., and the Rev. J. P. Hodges, M.A., of Reading—and the last by the Rev. J. C. Hardwick, M.A., B.Sc., of Manchester.

Dr. Longford began his very comprehensive paper by asserting that affinity in any true sense of the word is out of the question between the Modern Movement and Catholicism, since affinity postulates two separate entities. Modernism and the movement associated with it is an attitude to the data of a system, be it religious or otherwise, on the part of those belonging to the system. He set himself to ask how far and in what ways the values in which Catholicism finds its real expression can be found to accord or be brought to accord with the Modernist point of view within its borders. Catholicism, he said, is considered and is stated to consist primarily in an outlook. It concerns itself with the whole rather than with the part, with the Church rather than with the individual as such. It sets chief values upon things having purport and meaning for the whole. These, in summary form, are (a) continuity, (b) an ordered ministry, (c) Sacraments, (d) Creeds, (e) Scripture. They constitute all that is vital to the Catholic system. This is not all of Catholicism, as generally understood. There are habits, customs and usages—to the outsider the most impressive group of features, to many within tending to overshadow the rest. Catholic revival is generally a revival in regard to such things. But none of them is essential to Catholicism. Further, there are tradition, authority and dogma arising from the reaction of the latter upon the former. But these things are common to all religious systems. The difference between Catholicism and other religious systems is that Catholicism is reformable, since it holds to the final authority of the living voice of the body. Other systems are tied to the letter and cannot reform, but only dissolve. "That Catholicism has stood for the principle of corporate authority and Evangelical Protestantism for the right of private judgment is one of the most humorously false generalizations that have ever been made. . . . It is at least arguable whether private judgment has not become more free within Catholicism than within the Protestant system."

The heart of the matter lies in the dogmatic sphere, not because Catholicism is more dogmatic than other systems, but because it has had longer to dogmatize and most to dogmatize. It has dogmatized every single feature of its life and teaching. Dr. Longford described the process of dogmatizing, Catholic and Evangelical Protestant, and enlarged

upon the fallacy underlying the conception that truth can be expressed completely in dogmatic form. If primary definition fails in correctness, the deductions based upon the definition all fail, and from that reason the total of error in Catholicism is potentially and actually greater than in other systems. It cannot claim infallibility for definition if only some are found false; and past methods of majorities do not facilitate the view of spiritual guidance in definition. The dogmatic process is either a process of ossification or of petrification—a sign of disease or of low type of vitality such as that of coral.

Catholic Modernism would agree that dogma is as necessary to any religion which does not refuse intellectual sanction as bone to the tissue of higher organic life. But as the effect of over-dogmatizing contracts Catholicism and destroys its rationale, the sphere of dogma proper must be the narrowest possible—the originating dogma of Jesus as to God and man. Only so can Catholicism be unimpeded in continuous capacity to exhibit truth in every age. All other dogma, doctrinal and ethical, must be dissolved in the interests of truth and of the Society.

Examining then the characteristic features of historical Catholicism freed from dogmatic restraint, other than the original dogma of Jesus—whether on the side of religious custom, or on the side of the main characteristics defined at the outset—Modernism finds community value in them all. With the nature of these values the paper concluded, finding in them a way open to a real Catholicism capable of the widest appeal. "We who accept the Modern outlook or Catholic standpoint, despite past defeats, have no justification for despair. The future, do we all but grasp our opportunities, is quick with hope of such a Catholicism as the world has never yet seen. Lausanne is showing us the opening of the gates. Let us press forward without delay into our heritage."

Mr. Hodges said that Evangelical Protestantism is distinguished from Catholicism, not in the goal aimed at but in the means of approach to it. The latter interprets religion in terms of the system; the former regards it as essentially a personal affair, and its principles express it as a bond between persons. The incidental doctrinal position elaborated by Protestants has been largely abandoned in modern times. No serious student now believes in an inscrutable decree electing a chosen number to heaven; "substitution" and "satisfaction" have lost their earlier significance in connection with the Atonement; while it is easier to see the dangers than the value of an emotional conversion. But we estimate the value of the tree, not from the leaves which it is continually shedding, but from the life-force which is ever supplying new grandeur. And remembering, in the study of its history, that Protestantism, originating as a protest was peculiarly liable to

exaggerate the sense of contrast, thus over-emphasizing individualism, that we need to take a long-period view to see the working out of its principles, as for instance in its attitude to asceticism, and that a true perspective is necessary to distinguish what is fundamental from all incidental expression of this, it will be found that the principles behind Protestantism are at one with the Modern movement. Consider, for example, its principle of adaptation. The reformers began by asserting their right to adapt customs and beliefs to the new thoughts and new needs of the age. "To live is to change, to be perfect to have changed often." Protestantism has lived through change and has shown a capacity for constant rejuvenation. It has preserved this by its emphasis that religion is a call to adventure for Christ. Similarly, in its appeal to freedom. The reformers incorporated the critical spirit of the Renaissance as a constructive power within the Church; and by their treatment of traditions, etc., they have established historical science as an essential part of the equipment necessary in dealing with modern problems. This has destroyed the possibility of any ultimate objective authority save individual judgment—with the Church and comparative science as disciplinary checks.

Finally, the demand for individual experience sought proof-evidence of the sincerity of personal effort in religion. Thus Protestantism has encouraged the prophetic rather than priestly conception of religion by demanding sincerity, simplicity and courage. And in so far as Modernism is giving expression to the prophetic inspiration of Protestantism, its voice may seem to cry in the wilderness, but its appeal will be heard.

In the discussion following Mr. Hodges' paper the Evangelical note was struck more than once. A lady, who was for over thirty years headmistress of a girls' school, and described herself as "an Evangelical touched with Modernism," thought that Mr. Hodges had failed to do justice to the good work done by Evangelicals, though he had certainly tried to be fair. A tree, she said, must be good that bore such fruit as the emancipation of the slave, reform of prisons, provision of hospitals, the Y.M.C.A. and Y.W.C.A., the Salvation Army, the Church Army and foreign missions, in all of which enterprises Evangelicals were active. A country clergyman's question, "How is Modernism to be taught to ignorant people?" brought Dr. Major to his feet. He wished to remove the impression sedulously put forward by opponents of Modernism and by such journals as the *Church Times*, "which is extraordinarily ably edited," that the Modernist Movement is essentially run by academic people, and that the parochial clergy, the men doing the spade work of the Church, are not Modernists. Some of the most successful parish priests in England today are members of the Churchmen's Union. As to how Modernism is to be taught to plain people, there is, said Dr. Major, no backstairs way of doing it, without sacrifice and effort. Nobody can teach Modernism without first taking great pains to understand it. He must accustom himself to the Modernist way of looking at truth, turning it over again and again in his mind, and then in Bible classes, in conversation with parishioners, by lending suitable books, etc., spread a knowledge of the Modernist way of interpreting Christianity. In this

connection he strongly recommended *Modernism as a Working Faith*, by the late Rev. W. M. Pryke, who spent all his life as a parochial clergyman in an industrial centre.

Another country parson raised the question: "How retain the essential goodness of the Evangelical movement, while recognizing the tremendous good that there is in Catholicism?" He thought that we can never be real Modernists until we get a synthesis between them. One speaker told how he had formed among agricultural laborers a successful branch of the Churchmen's Union, which grew to a membership of eighty. Dr. Longford's parting advice was: Be simple and avoid saying things you know are not true.

It is impossible in small space to do full justice to the Rev. J. C. Hardwick's paper—lit up with subtle humor and studded with epigrams—on "The Affinities of the Modern Movement with Agnosticism." He dealt with his subject historically and not also, as some of us thought he would, with any points of contact or resemblance there may be between the attitude of the Modern churchman and the agnostic temper.

He dryly remarked that St. Thomas Aquinas and Herbert Spencer had this in common, "besides their omniscience," that they both repudiated the superficial view which regards reality as completely fathomable by human faculty. But to the fundamental question, as to the need for knowledge about the unknowable, they returned very different replies. The Victorian Agnostics thought that such knowledge was not only impossible but unnecessary; while St. Thomas was convinced that knowledge about the unknowable, though unattainable, was absolutely essential, far more so than any knowledge which human reason could supply. "One could get along without science or sanitation, but not without the truths of revelation." For the nineteenth century the unknowable was the irrelevant, for the thirteenth it was the indispensable and vital.

Victorian Agnosticism exercised a strong

fascination for contemporary Broad Churchmen, from whom some Modernists trace their ancestry. Agnosticism is a convenient doctrine for those who desire to discredit all dogmatism. Also the Agnostics' belief in humanity attracted Broad Churchmen. "It became popular to deride the doctrine of original sin—a belief for which experience supplies more evidence than any other tenet of the Christian Faith." Thus from Agnostics and Positivists liberal churchmen took over two things: (1) Relativism in theology—the theory that all theological notions are only relatively true. This method has its dangers: it opens the door to skepticism, and is organically related to Pragmatism. (2) Optimism in regard to human nature, a pathetic belief in humanity and in progress—theories out of touch with facts and contrary to the genius of the Christian religion. The Agnostics' naive belief in humanity has been completely killed by the War and the new psychology.

Agnosticism now retains very few intelligent adherents. The contrast drawn today is not between the knowable and the unknowable but between knowledge which is more abstract and that which is more concrete—knowledge of the quantitative aspects of existence and knowledge of its qualitative aspects. From one point of view knowledge of the latter may be less knowable, but in reality it is as knowable as the former.

Where do Modernists, the hardly recognizable successors of the Broad Churchmen, stand today? Both St. Thomas Aquinas and Herbert Spencer have been left behind by the stream of thought. The former taught that the deficiencies of reason must be supplemented by supernatural revelation and the deficiencies of human nature by supernatural grace. "Our theory today is that if a thing is true, through reason and knowledge of the facts we can arrive at that truth, though in the sphere of morals and aesthetics demonstration is not possible: We supplement reason not by revelation but by insight."

Today Modernists are turning their attention to two problems: (1) The problem of knowledge—what is meant by religious truth, and what are the means by which it is reached? (2) The problem of human nature and how it can be redeemed. Unless Modernists can make some conspicuous contribution towards their solution, Mr. Hardwick concluded, they can hardly be said to be fulfilling their rôle of religious leaders.

In the course of the discussion it was suggested that if the Victorian Agnostics had been faced with an experimental theology such as the Modern School has evolved in the Church of England, their attitude to religion and the unknowable might have been very different from what it was; but being faced by the ecclesiasticism of their time and met by religious intolerance, their response could hardly have been other than it was. Dr. Major did not think that the charge of Pragmatism could be brought against the English Broad Churchmen or against English Modernists today. Bishop Barnes avowed his continued faith that there is in the scheme of things that sort of progress in which the Victorians believed, and that *there* is the activity of God; in fact, that the Supernatural Grace of the Mediaevalists is more rightly conceived as the Divine Action in the natural scheme—the Divine Action which has made man as he is and will yet bring into existence the man that is to be. "In regard to the more important things of life we have to fall back upon faith. We all have in varying degrees our mystical experience—conversion, flashes of insight, call it what you will. There do come to us experiences as to the nature of reality, as to what lies behind this transient scheme of things of which we are a part, as to the nature of the forces which have made man and are shaping his future. Flashes of intuition come to us all; they are of very differing quality, and we who are Christians test them by the spiritual insight of Jesus Christ. That is why we call ourselves Christians."

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Continued from Page 1, Column 5.

A New York who desired, and still desires, that for the present his name shall not be made public, this promise being made on condition that the gift of the other tower should also be secured. I now have the great happiness of announcing that the \$900,000 required for the second tower has been given by a group numbering twenty to thirty generous donors and that the completion of the magnificent west front is therefore assured.

"This progress is encouraging, but we do well to remember that some of the greatest cathedrals of the Old World were completed in shorter time than ours has already taken. St. Paul's in London was built in thirty-five years, the Cathedral of Chartres in sixty-six years, Amlens in sixty-eight years, Durham Cathedral in forty-seven years.

Building Started 36 Years Ago.

"It is now fifty-five years since our cathedral project was inaugurated and thirty-six years since building operations were begun. And we have still much to do. The glorious central tower, which will replace the present dome over the crossing; the south transept, the chapter house and the reconstruction of the choir and sanctuary to harmonize with the majesty of the present design are still to come, and also necessary additions to the endowment fund. Now that the work has gone so far, we may hope that it will not stop short of completion. I believe that the people of New York and others will continue to provide the funds for this cathedral, the greatest not only in our land but in the whole of the English-speaking world, and that many will be glad to remember it in making their wills."

It was after telling the cathedral news that Bishop Manning indulged in his censure of the thirty-nine articles which at the last Triennial General Convention, held at New Orleans in 1925, it was voted to throw out of the Book of Common Prayer. The action requires ratification at the Washington convention, however, before the articles can go. There is an organized fight among the liberal wing of the communion to keep the articles.

"We are all looking forward with great interest to the meeting of the General Convention next October," said the Bishop. "There are many questions which will claim our time and attention at that meeting, but why any one, in this day, should be seriously perturbed as to whether or not the thirty-nine articles should continue to be printed with the prayer book I find it difficult to understand. The articles were designed to meet a situation which existed in England 350 years ago. Considering the temper of the time at which they were issued, they are surprisingly calm and controlled in their statements, but they say some unnecessary things about our fellow-Christians of other communions, Roman Catholics, Easterns and Anabaptists, and are a little lacking in that irenic spirit which we wish to see among Christians today.

Doubts if Many Read Articles.

"They contain some most admirable statements of Christian doctrine, but they contain also statements which are wholly obsolete, and to which no one today could assent. The Articles were never of more than local application and hold an entirely different place from the creed of the Church. The Ecumenical creeds contain only the central facts and truths of the Christian revelation as declared in the Scriptures and held by the whole Church throughout the world: the Articles enter into questions of specu-

lative theology in which there is wide room for difference of opinion among Christians. The Articles have little relation to the religious lives of any of us, and I doubt if any great number of our people have ever read them.

"In the Protestant Episcopal Church no one is required to subscribe to them. As a somewhat archaic, though interesting, theological document they have a place. I doubt if their place is in the Church's Book of Faith and Prayer for daily living, though I am willing that they shall remain there if any considerable number so desire.

"Whether they are removed or remain seems to me a matter of small importance, and with vital twentieth century problems pressing upon us, I hope that at the general convention we shall not spend much time discussing this question."

It was after his pronouncement against "The Thirty-nine Articles" that Bishop Manning declared it was the duty of every priest of the Protestant Episcopal Church to stand four-square on the creed.

"Before I close let me say a few words, in all affection, and also in full frankness, upon a subject which is of most vital importance to the life of the Church—I refer to the obligations, voluntarily accepted, and resting upon all of us who have been ordained to the Church's ministry," said Dr. Manning. "In the Protestant Episcopal Church there is very great liberty of thought and opinion, and in this we all rejoice. But our liberty cannot be construed to give us the right to deny, or to cast doubt upon, or by our utterances to cause others to hold lightly, the creed of the Church whose commission we have accepted and by virtue of whose commission we hold our places in the Church and in the community.

"We need not be too much disturbed by the irregularities of an extreme individualist, now and again, on the right hand or on the left. The position of the Church itself is too clear and too well understood for such irregularities to be taken very seriously, provided they do not go beyond a certain point. But there are plain obligations resting upon us of the clergy, the sacredness of which I know you feel mostly deeply, and which no one among us is at liberty to forget or to disregard. There is no restraint upon our liberty. No compulsion has been exercised upon us. Our acceptance of the Church's commission is our own free, voluntary act, with full knowledge of the conditions upon which that commission is entrusted to us."